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Polish editor minimizes "war of crosses"

Bert Witvoet

News reports have reached the West that the Polish government removed crosses from state schools and that students near Garwolin occupied an agricultural school on March 7.

The Polish government has since closed the School and have asked parents to sign a declaration that the School is a secular school. Most of the parents have refused.

Jozef Cardinal Glemp is reported to have urged Roman Catholics to restore crucifixes to schools and bishops sent a message of support to Roman Catholics in Garwolin.

No new thing

Calvinist Contact has sought clarification about the "war of crosses" from Stephen Wlodarski, Editor of the Polish Weekly Chronicle in Toronto. He said that the banning of the crosses is not a new matter.

"I was a teacher in the Polish school system in 1961," he explained. "The Polish Parliament at that time passed a law forbidding the use of any state schools for religious propaganda, and for the placing of crosses. They argued that just as the government does not secularize the Church, so the Church should not try to make the state and its institutions sacred."

The Church saw its chance

According to Mr. Wlodarski, the Solidarity movement connected with the Roman Catholic Church some twenty years later (about 90% of the people of Poland are Roman Catholic) and the Church profited from this movement to gain something for itself. They placed crosses in schools.

"The government was so busy with Solidarity that they did not react from 1981 until September 1983. There were some people in the government who were angry with the Church because of their abuse of the Solidarity movement for religious purposes. They pressured the government to do something. The government asked the various district governments to act, but these were not eager to. It was too delicate a situation.

Polish Editor Stephen Wlodarski

"Finally, in December of 1983 a Director personally removed crossed from seven classrooms in the agricultural school of Mietne. This action was greatly resented by students and clergy. They sought intervention from Warsaw. From December until March the government promised to look into the matter. On March 7 the students, angry about the lack of action, occupied their school. The government responded by closing the school.

"The bishops support the students. But things seem to be fairly quiet in other parts of Poland."

I am a Canadian

We asked Stephen Wlodarski what he thought of the situation. "I look at this indifferently," he answered. "I am a Canadian citizen now, and I look at this with Canadian eyes. We don't hang crosses in the public schools in Canada or the United States."

Wlodarski said that he did not want to get involved in the issue. "I wonder what the students and clergy in Garwolin want," he commented. "Is this a religious or political struggle? Or is this a struggle between the US and the Soviets?"

(See editorial about the "war of crosses")

Calvinist Contact

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CPJ Alberta praises catholic board

Calgary's catholic school board voted unanimously to take in two jewish schools after they had been ousted by the public school board. John Hiemstra of CPJ Alberta wrote the following letter to Calgary Herald:

Albertans ought to be proud of the tolerance and understanding of the catholic schools in Calgary for unanimously accepting the "orphaned" Calgary Hebrew and I.L. Peretz Schools.

Mr. Ron Ghitter asked, last November, "How can tolerance and understanding be encouraged if children are placed in schools that segregate on religious grounds?"

Allow me to reverse the question in light of the catholic school's tolerant gesture: Why are the "religiously segregated" catholic schools tolerant enough to create just and equitable room for the jewish schools, when the (so-called) "religiously non-segregated" public schools were too intolerant to renew their contracts with these jewish schools?

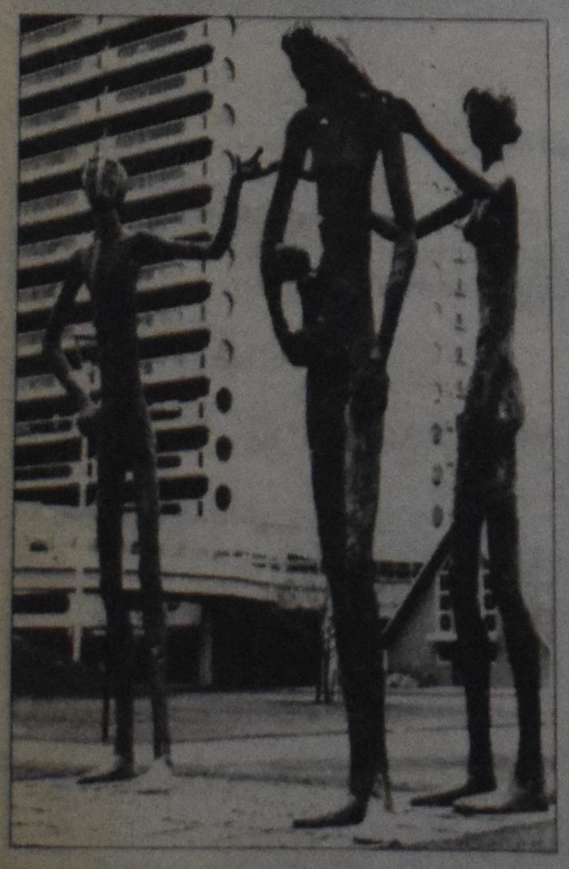
Lets look at the facts:

1. Although alternative school critics urge that such schools cost more than other schools, this must be a sham or the catholic schools could never have afforded to take in the jewish schools.
2. Revenues lost from Jewish parents and supporters, as well as disillusioned protestant parents, are now ending up in the catholic school system. This is contributing to the public school budget crisis and indirectly to the recent neighbourhood school closures.
3. The canadian tradition of educational pluralism — french, english, protestant and catholic schools — was seriously violated by the majority of the public schools trustees when they voted to close four alternative ethnic and religious schools.

The weight of the evidence leaves only one motive for banning jewish and protestant alternatives: intolerance.

Public school voters should blush at electing such trustees. Perhaps Mr. Ghitter and the Committee on Tolerance and Understanding should re-examine the Calgary alternative schools issue in light of the generous and most tolerant behaviour of the catholic board and the contrasting intolerance of the public trustees.

—John L. Hiemstra,
for the Education Action Group of
Citizens for Public Justice



Family of Man *statues in front of Calgary Education building. Question: are Jews and Christians also part of the family of man?*

Thinkbit

"The Holy Spirit does a better job of illuminating in the study than on the pulpit."

John R.W. Stott

Salem plans Psychiatric Center

C.C. staff

WILLOWDALE, Ont. — Salem Promotion Director, Herman De Jong, reports that "the decade-long dream of a Salem Psychiatric Center" is being realized.

A group of christian businessmen have offered financial assistance in conducting a feasibility study for this Center.

On March 15 the Rev. Henry Getkate of Belleville, Ont. will assume his new position as Research Director for this project.

As Research Director Getkate's first responsibility will be to "explore in greater detail the need of and desire for christian psychiatric care, keeping in mind areas of priority concerns," says De Jong.

The Board of Managers of this future Centre, which is made up of Salem personnel and supportive christian businessmen, believes that operating costs for the Center must be provided by the Ontario Health Insurance Plan.

"The christian community cannot be burdened by yet another financial obligation," according to Herman De Jong.

In this issue:

Hunger in Africa and food aid questions p.4
A mennonite missionary writes about relative freedom of religion in Nicaragua p.10
Bridge over humanist waters — an article, not a song — by Wybe Bylsma p.11

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Editorial

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Where is our war of the crosses?

To call the altercation between students in Mietne near Garwolin, Poland, and the Polish state authorities the "war of crosses", as the secular press does, is a bit of an overstatement. The action involves the taking down of crosses in an agricultural school by a director of education and the subsequent sit-in of 400 students and the closing down of the school by the state authorities.

To call it a war is sensational ... unless you want to put the matter in the perspective of a battle of spirits, which is what the secular press does not do.

So what's new?

We know from communist countries that education is considered secular or "lay", meaning of ordinary people, not of the clergy. But then education is regarded secular in Canada, the USA and other western countries too.

In Poland the government does not allow the teaching of religion in state schools, and thus, the removal of crosses is consistent with that policy. In the USA prayer is not allowed in the public schools, and in Canada the christian religion is not supposed to be taught in the public system.

Poland does better than China, Russia, Bulgaria or most communist countries in that it allows religious instruction to take place outside of school. Since 1953 the Roman Catholic Church and all other religions may license people to teach catechism, and these licensed teachers are paid by the government. Compare that with other communist countries that do not permit anyone under the age of 18 to be taught religion!

That is not to say that we want to side with the Polish authorities in this matter of "de-crossing" the schools. We merely want to point out that once you agree that education is secular, that religion only enters into the picture when you teach catechism, then you have no argument left to oppose the removal of crucifixes from classroom walls.

It is noteworthy to see how a Polish-Canadian editor looks at the whole situation with "Canadian eyes" (see report on page 1) and how he concludes that the struggle is essentially a political one.

What's all the fuss about he wants to know. In Canada and in other Western countries we do not argue for the inclusion of religion in the public schools, let alone insist on hanging crucifixes in classrooms.

Don't believe it!

It's at times like these that one wants to stand up and shout at our own society, "But don't you see that all of life is religion? Can't you get it through your secular skulls that everybody serves one or other god, that communist state schools teach the religion of dialectic materialism and that canadian public schools teach the religion of pragmatism, practical materialism and humanism.

Why do even Christians allow themselves to be hoodwinked by the lie of secularism?"

The problem is that we let the world convince us that religion is church stuff and since state and church should not step into each other's territory, religion should not show its head in state matters.

What a confusion, what a lot of bull.

First of all, the State has to be reminded not to blow itself up so much that it can claim education for its bailiwick. It has a task in education, but it may not control education. That control belongs with parents and associations of parents.

Secondly, separation of church and state is fine, but what has that got to do with religion? Human life and society is shot through with religious drives, spirit-directed messages, heart-inspired ideas. You can't separate the state or education from that anymore than you can defend the Canadian landscape from snowstorms in wintertime.

So why should provincial governments in Canada perpetuate the hoax that humanist religions may be taught in the public schools but not other religions?

Why point fingers?

Let those things that are happening in Poland and in other communist countries be a warning to our democratic societies.

We are a small step away from having our governments declare that a person under the age of 18 may not be taught the christian or the hebrew faith. Why they are practically ensuring that with their refusal to fully fund private schools!

Canadian premiers, directors, inspectors and boards of education have been taking down crosses all over the land, and they have hung up religious declarations of human autonomy in their places.

So far no students have occupied our raped institutions of learning, as far as we know.

Letters

Why pick on masturbation?

Having read 2 letters in the last month condemning masturbation as a sin, it may surprise many readers that the Bible nowhere even mentions it.

Fornication, where either or both sexual partners are unmarried, is clearly condemned. Adultery we all know and agree is sinful. Bestiality, or sex with animals, is clearly denounced in Leviticus. Homosexuality and lesbianism are both described as terrible sins in Romans Chapter 1 and elsewhere.

Let me also approach it from a human point of view. Say, a man's wife is in the hospital for major surgery. Is it not much better for him to relieve himself than to cast lustful eyes on every female he sees on a daily basis?

Adolescents, who are not fortunate enough to release their sexual fluid in wet dreams, are they to go about tempted and tormented all day long?

God didn't really give us such a tremendous drive to see if we could practise angelic self-control. Strictly speaking, it may not be to God's glory, but neither is eating candy, reading a newspaper, and watching hockey, and a host of other things. Why pick on masturbation?

Peter Tensen,
Brampton, Ont.

Can't follow theistic evolution

I found it very unfortunate that you published the article "How the last Adam created the first Adam" by Cecil H. Martin (Feb. 17) without comment.

Martin gives the impression that it is all very simple and clean, but if Adam has developed slowly as a babe, how could he have been the first man? He must have had some parents.

The author seems to believe that Eve was made out of Adam's rib. Is that not contradictory? Why could God create Eve but not Adam?

I can see that an unbeliever believes in evolution, although many admit that they cannot hold many of its theses. But I can't follow theistic evolution.

When I read those kind of articles I always ask myself, do they really believe that they have found the answer? In my opinion they simply present more questions.

I don't imply that the believers in creation know all the answers, but the Lord revealed only what we had to know, and we have to accept that.

Cor De Jong,
Wellandport, Ont.

Praamsma first

We enjoy the paper so much and like to share it with relatives in California.

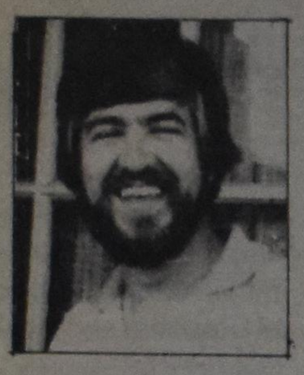
"Herman Praamsma" is always getting our attention first, but then maybe we are a bit biased since we knew him so well in our Fruitland church.

A. Wagenar,
Stoney Creek, Ont.

In spite of editor

We had been subscribers to C.C. for many years, but had decided not to

JUST A MOMENT/HERMAN PRAAMSMA



"We are tomorrow's past."
Mary Webb, 1881-1927

It is very hard to gain any kind of perspective when you stand with your nose right up against a picture. Usually when you're in an art gallery, you have to back away quite a bit from the walls with the pictures, in order to see them and appreciate them properly.

So it is also with the events of history. It is very hard to appreciate what is happening around you, and to evaluate it at its true worth at the exact moment that it's happening.

It is that way with people and events that are happening right now. Trudeau has resigned — many people find that cause for celebration, others experience it as a loss to Canada, but only history will tell. Perhaps he'll be one of the all-time greats.

Reagan, it seems, will run for a second term. And that too is evaluated in rather different terms, ranging from dismay to jubilation, but only history will tell. My grandchildren's textbooks will have the advantage of perspective.

It is the same way in churches. What seems terribly important at a given point is not so important any more forty years later, or, and that happens as well of course, it turns out to have been a crisis, a real turning point. The trouble lies in evaluating things correctly when you're in the thick of them. That takes wisdom.

Years ago people would get up and walk out of church if hymns instead of psalms were sung, and a lady with uncovered head brought shame on that head. In the United States just over a hundred years ago slavery was passionately defended as being commanded in the Word of God. And the texts people would point to in order to defend these things seemed clear and unambiguous.

The Bible *clearly* says that women should have their heads covered; the Bible also *clearly* says that slaves should be submissive to their masters and serve them as they would the Lord Himself. And you don't find hymns in the Bible, only psalms, and you should not try to be wiser than the Lord."

I doubt that anyone today would defend any of these positions seriously. Our present perspective does not allow it. Is that because we take the *Bible* less seriously? Is it because we have become 'liberal'? Of course not! We have grown — historically, perspectively, — in the direction of obedience to that Word.

You see, the Spirit still leads people, and still surprises the church with new insights and new directions. Sometimes we are not that terribly open to being led, and consider surprises as unwelcome.

But unchanging people are a-historical people, and set-in-their-ways people are disobedient people. The Bible tells us that we are to be set in His ways — that is in ways where He *leads*.

We have to be on our toes of course, so that we *follow Him*. That implies movement, a life-long journey. And that implies a *steady* direction for we keep our eyes on Him, first and always.

May the Spirit give us eyes for the right perspective.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

By what standards greatness?

The column by Dr. Bernard Zylstra, "Reagan — the greatest president since Roosevelt?" begs a response. It forces us to ask, what constitutes greatness in the most powerful office of the most powerful nation of this world? I would like to think that for those of us who confess Christ as Saviour and Lord, it pushes us to ask what constitutes greatness with some ideas of kingdom values in mind.

It may be true that President Reagan has decried big government, wasteful programs and deficit spending, but he has had the doubtful distinction of cutting programs targetted for the poor, or for protecting the environment, while allowing the deficit to grow to proportions never seen in American history.

His predecessor Jimmy Carter took a principled stand against water and dam projects and defence contracts which had no purpose beyond pork barrelling in the districts of the congressmen who were pushing them. Reagan has allowed a number of them back, while cutting down those programs which most effect the poor.

Reagan may speak against deficits, but the *fact* is he has allowed them to go higher, *much higher*, than any president before him.

He may speak for individual initiative and self-reliance, but it was the Carter administration which deregulated the trucking and airline industries and began the process which broke up the largest monopoly in America, AT and T.

He may also speak for peace, but the image of an American ship lobbing hundreds of one-ton shells into the Lebanese hills speaks eloquently of the bankruptcy of his foreign and military policies. As the head of the most powerful nation, one cannot point to any tension zone around the world where American diplomacy under his leadership is significantly contributing to reconciliation and peace.

Human rights as promoted by his predecessor has gone by the boards. The legitimate if not fully supportable aspirations of people like the Palestinians or the Sandinistas are not only rejected but deliberately undermined, insuring the continuation of conflict with them.

By contrast, former President Carter fought for the return of the Canal Zone to Panama, recognizing what it meant to that nation to have territory in its heart under its own control. He had the breadth of heart to sense human aspirations everywhere, not merely in America.

Furthermore, he knew that power must be exercised with restraint. Surely America could have walked over Iran to regain the hapless captives there. But with what loss of life? It is to any great power's credit when it can act with restraint in the face of offence.

The stance that President Reagan has taken toward the Soviets is most troubling of all. The language he had used of them (except in the very recent past) has been demeaning ("evil empire") and provocative. His strategy of trying to get them to bargain by sharply tilting the balance of terror against them has had precisely the opposite effect to what was intended.

The world is palpably less secure today than it was a few years ago. We are in a period of arms build-up which has brought the USSR and the US into a hair-trigger confrontation.

What strikes me so strange is that after all the storming that President Reagan has done about the threat of communism, we feel more threatened by it than ever. During the Carter administration, when a different stance was taken, no country slid into the communist orbit. There are better ways to fight communism, it would seem, than with guns and shrill rhetoric.

I have not written to try to prove that President Carter deserves recognition as the greatest American president of this century rather than President Reagan. I've merely tried to demonstrate that if one judges by standards which may have some meaning in a broader — and hopefully more christian — perspective, then one ought to use other standards beside an ability to bring the interest rates down and get the economy moving again.

If I've written strongly, please forgive the temper of my letter. It's a matter about which I feel very deeply.

Harold Jantz,
Editor,
Mennonite Brethren Herald

Dr. Zylstra has not yet been able to set aside time to answer Mr. Jantz' letter. He hopes to explain why he sees Reagan the way he does in a future column.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

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renew our subscription. We had been unhappy with the content of your publication since the appointment of the new editor.

However, we feel it is imperative to keep in touch with happenings in the Church and the field of christian education in Canada.

Hence our cheque for another subscription to *Calvinist Contact*.

Mrs. M. Schenk,
Sarnia, Ont.

Does age bring wisdom?

According to William Rang it is more difficult to discipline kids and marines now than it was twenty years ago (March 9). All through the ages historians have said that things are not what they used to be.

God gives wisdom but not always through age. In fact, age sometimes gets us into trouble. I reject the thought that age gives wisdom in human relations in 1984.

In the war of 1940-45 many of the mighty men of Holland were out of work. The young ones, who could adjust faster, took over.

Life in the army is much more specialized today. It's hard for an old man to keep up with the times.

Saul was a hero, but he could not accept young David. It made him a fool.

Engbert Kolkman,
Ardrossan, Alta.

Pontius' Puddle

I USED MY COMPUTER TO MAKE SURE I'D NEVER AGAIN BREAK ANY OF THE TEN COMMANDMENTS.
THAT'S AMAZING. HOW'D YOU DO IT?
I REWROTE THEM!

News

How churches try to meet the need of the hungry

Bert Witvoet

Christian churches see it as their special task to feed the hungry. Evidence of this can be found in national and international attempts to send food or money to where there is famine.

Just recently four church groups — the World Council of Churches, the Lutheran World Federation, Catholic Relief Services and Caritas International — have announced that they will try to raise $100 million US in aid.

The reason for this special project is that an estimated 150 million people are affected by Africa's worst famine and drought since the early 1970s.

Mr. Peter Zwart of the Christian Reformed World Relief Committee points out that the action by the four church organizations is not a joint campaign, as reported in the daily press.

Representatives of the four church groups met and agreed to raise the money between them. But they will do so in their own constituency, dispersing their own receipts. It will be up to the individual groups too where the money will be distributed or used in Africa.

According to Mr. Zwart the Lutherans, for example, are already involved in food aid to Erethrea.

The Catholic Relief Services and Caritas International are not members of the World Council of Churches and would not therefore be part of a joint campaign.

Mr. Zwart, whose organization is a member of the Canadian Food Grains Bank, has just returned from a meeting in Winnipeg. He reports that the Food Bank is planning three shipments of food — 8,000 metric tons of wheat to India, 2,000 tons of corn and 300 tons of beans to El Salvador, and 2,000 tons of wheat to Upper Volta. The total value of the El Salvador shipment above is about $1 million.

The Food Grains Bank is not involved with the four bodies trying to raise $100 million in aid. Since several members of the Food Grains Bank are not members of the WCC (i.e., the CRWRC) they prefer to work independently.

Last year the CRWRC sent 53 tons of milkpowder to El Salvador. Most of the work of the CRWRC consists of development programs, however, (rather than food aid) to countries like Nigeria, Sierra Leone, Liberia, East Africa and Niger.

IARFA struggles to stay alive

GUELPH, Ont. — International Association for Reformed Faith and Action (IARFA), as an international organization, began in the early 50s. The intention was to pick up an international thread of encouragement for calvinistic endeavors. The organization was intended to draw together reformed christians from a diverse national and denominational background.

Communal study of various areas of life was to be encouraged and assistance was to be given to small minority groups in the development of reformed faith and action. The principle means for this were: 1) conferences for wide public appeal, 2) lecture tours, 3) publication and distribution of reformed literature, 4) organization of regional conferences, 5) and support to minority groups and institutions, where needed. The International Reformed Bulletin became one of the main and much appreciated instruments of IARFA.

The organization remained a humble one. IARFA did not expand as its founders had hoped. Apart from some secretarial help, IARFA has remained a volunteer operation. In principle IARFA is an organization of individuals. In countries where there was a reformed base, people saw little need of another organization, while in countries where there were struggles IARFA was welcomed with open arms. The leadership of IARFA has been primarily a group of thinkers rather than doers. This too has kept it small.

IARFA is mortally hurt. Funding for its endeavours has never been strong. Though volunteers have been willing, the work has been too much. In order to stay alive IARFA needs some major change and aid. There is an obvious need for stimulation as by way of the Bulletin and conferences in the world. In order to meet this need, more structure and finances need to be developed with commitment to the purpose of IARFA.

All of the above will be aired at a conference August 1-2, 1984 at Lausanne, Switzerland. At this meeting, delegates from various nations will try to make decisions re the future of IARFA. Information on funding and various other support will be needed. Anyone wishing to help to develop a vital IARFA is asked to contact Ed Den Haan, Canadian Secretary IARFA, 5 Keats Cresc., Guelph, ON, N1G 3B1.

Ed Den Haan

Fundraising conference planned for May

C.C. Staff

In the Spring of 1983, a fund-raising conference was held at the Institute for Christian Studies in Toronto. Representatives of many (reformed) charities were present in order to become aware of each other's fund-raising strategies, efforts and results and at the same time seek more ways to work together.

This year's conference has been scheduled for May 16 and 17, in order to coincide with the annual meeting of Christian Stewardship Services (CSS) which will be held at Redeemer College all day Wednesday, May 16, 1984. It is hoped that many who attend the CSS annual meeting will stay for the Fundraising Conference.

On Wednesday evening a presentation entitled "Motivation and Biblical Vision for Giving" will take place. A general discussion will follow the speeches.

On Thursday morning, each organization represented will share with the delegates its fundraising efforts, strategies and results.

Later in the day, different workshops will be offered.

Registration fee for the conference is $50.00. All those involved in fund-raising, promotion and public relations for (reformed) christian charities from across North America, including christian schools and christian high schools, are invited to attend.

For additional information or registration, contact Arend Kersten, Conference Registrar, Redeemer College, 467 Beach Boulevard, Hamilton, Ontario, L8H 6W8; tel: (416) 549-8024.

DCEC Travel deserves better publicity

Calvinist Contact regrets that an error has crept into previous ads for DCEC Travel. The ad said that DCEC was willing to offer $50.00 off all Martinair flights to Amsterdam, "priced at $1549.00 and up." That should have been "priced at $549.00 and up." DCEC Travel would not advertise if its prices were too high. Our mistake and our apologies.

Editor

Think global, act local

How helpful is our Food Aid?

Ben Vandezande

The announcement by Canada's Agriculture Minister, Eugene Whelan, that Canada would contribute $310 million in international food aid for 1985 and 1986, represents an increase of $30 million. On the face of it, the increase sounds good. But it does raise some important questions about the *quality* of our food aid.

(Mr. Whelan's comments that the U.S. is unprincipled in paying farmers not to produce may be legitimate. However, if the shoe fits the supply management foot — wear it!)

Let's look beneath the surface

First, less than ten per cent of Canada's bilateral (from country to country) food aid was distributed directly and free of charge. Two-thirds of our food aid is given to governments which in turn sell the food.

Most of the people in the thirty-two countries we have provided with food aid cannot afford the going price. That is not so much because the prices are too high but because they have no money to start with.

Second, the food aid Canada has sent often reflects our interest in dumping a surplus we have in Canada. As such the measuring stick is less the need of the hungry and more our need to move a surplus. For example, our contributions to the World Food Program are under the authority of Agriculture Canada and not CIDA.

Third, less than two per cent of our food aid is channelled through the Non-Governmental Organizations (NGO's) that are often far more effective at bringing the food directly to the most needy.

Suggested improvements

And there are other points that could be made in pointing to weaknesses in our present food aid program. And yet the cries from more than 22 African countries as well as many other countries facing food crisis, may not be ignored. What we need is not less food aid but more: and then of a different kind.

Agriculture Canada should no longer be in charge of our contributions to the World Food Program. Rather, CIDA should be in charge and then buy our surpluses only when they are appropriate to the receiving country. Then CIDA could contract directly with certain farmers to produce crops for needy peoples in the world.

We should place Food Aid officers in countries that receive the bulk of our aid to ensure its effective distribution. We should reduce the food aid that involves the receiving government selling it and replace it with well-planned development projects. The money saved on this kind of food aid can be used in development.

Let's increase the food aid that is channelled through Non-Governmental Organizations. They are the most effective and often link the food aid with local development projects.

Our food aid program should be more generous. However, generosity must be guided by stewardship. That is not to ensure in the first place that we are not wasting but that the people who truly need it are being helped.

Case not as peripheral as Posthumus claims

Wietse Posthumus' article "Zandstra Re-visited" (Feb. 24) presents a very clear and readable account of the history of the various tax appeals by supporters of christian schools.

Although the writer over-dramatizes the motives of those who initiated and supported Lyle McBurney's court appeal ("Holy War," "Good against Evil"), I appreciated the tone of the article, particularly the humorous touches at the end. A photograph of Posthumus and Gerald Vandezande would indeed make a fine 'centrefold' in *Calvinist Contact*!

Posthumus properly points out that the struggle for a just recognition of christian schools must be focussed at the provincial level. At the federal level, the repeated appeals against Revenue Canada always end up hinging on the legal definition of what constitutes a "gift." In Posthumus' opinion, the definition of a gift is a rather mundane affair, and the efforts expended on seeking a more just definition should be "dwarfed" by a much broader fight for justice and equality in education.

While I agree with the broad outlines of Posthumus' argument, I'm not convinced that the tax appeal cases, such as Lyle McBurney's, are as peripheral as Posthumus suggests. I have two reasons for thinking that an appeal like McBurney's can be a key part of the justice struggle.

First of all, such an appeal provides the only opportunity to challenge Revenue Canada's misconceptions concerning what constitutes "religious' and "secular" education, as articulated, for example, in Information Circular 75-23. Posthumus feels that the "nature of christian education either cannot or will not be understood by those who are not committed to it." I disagree. I've met plenty of such non-committed people who can, for example, see through the fog of the religious-secular distinction and grasp the essence of what christian education is about. Posthumus himself indicates that the judge in the Zandstra case understood the concept of christian schools.

The real frustration in the various tax appeal cases is that the issues of the nature of religion and education are viewed as irrelevant to the legal issue at stake (the definition of a gift). I had a chance to experience this frustration first-hand at the 1980 Bisschop Tax Review case. In fact, the chairman of that hearing cut off my testimony in mid-stream because he viewed it as irrelevant. But despite this frustration I still think such appeals are important.

Like it or not, Revenue Canada *is* making interpretations, not just about what constitutes a gift, but about what is religious and what is secular. If we regard these interpretations as faulty, someone has to challenge them in the hope that eventually those who write the policies will understand what we are saying.

If Revenue Canada's interpretations go unchallenged, we face the possibility that mixed up understandings of religion, now prevalent in the federal bureaucracy, will become even more firmly entrenched. It may be frustrating to have our attempts to present a more integral understanding of religion deflected by a repeated narrow focus on the legal issue of the definition of a gift. However, it's important to keep up the challenge, making the case for the validity of our christian life perspective. As I see it, this is part of christian witness-giving, and eventually that witness will be heard.

My second reason for regarding action at the Federal level as important has to do with the fact that not all provinces deal with christian (and other independent) school supporters equally. In this situation the federal government could, through its taxation policy, help create some justice in areas where some provinces are failing.

For example, a federal move to allow the deductibility of parental contributions to christian schools would be of most benefit to taxpayers in provinces that give no financial support to christian schools, because these taxpayers are carrying a heavier financial burden. Such changes would be an important piece in the educational justice puzzle, and an important way in which the federal government could show its commitment to justice in a pluralistic society.

Of course, such changes would require a redefinition of what constitutes a gift, and would require an amendment to the Income Tax Act. Perhaps the federal government isn't likely to suggest such amendments. But one thing is certain: the prospect of change is even less likely if there are no challenges such as that presented by Lyle McBurney.

While McBurney's case may again hinge on the definition of a gift, this "mundane" matter should always be seen in the broader context of a struggle to convince our governments, federal and provincial, that justice requires that people have room to give shape to their deepest convictions consistently in society, including education.

I, too, hope that Wietse Posthumus will be around for the legal struggles in education which may loom ten years from now. But I also hope that in the not too distant future the outcome of the McBurney case will bring him, and many other taxpayers, a refund cheque or two from Revenue Canada.

And when this happens, I know of at least one christian school that will be on his doorstep in a hurry, looking for an extra donation. See you soon, Wietse!

Harry Fernhout,
Toronto, Ont.

Posthumus responds

Understanding of "religious" not the issue

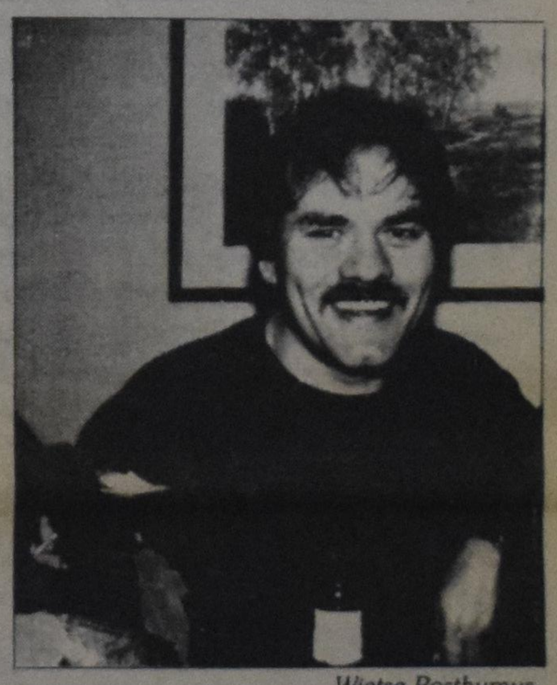
I enjoyed and appreciated reading Harry Fernhout's letter in response to my article "Zandstra Re-Visited." I agree with much of what Harry says, however, I stand by my article.

Harry's enthusiasm shows and that's great. Undoubtedly, it is the same enthusiasm which has caused others to see in the tax cases an opportunity to challenge Revenue's understanding of what is religious and what is secular in education.

In fact, my point was that in court, that is not the issue. By reason of policy, the Department of Revenue has made some allowances for what they call "religious" education. The courts are not bound by that policy and it is most unlikely that our quarrel about the meaning of religious education will have any real impact on the final decision.

I agree, and so stated, that we should struggle for amendments to the Income Tax Act, but I believe there are other ways to achieve those aims.

Lastly Harry, as always, I look forward to seeing you, but lest you and I should quarrel about the definition of a "gift"



Wietse Posthumus

allow me to point out that in a real sense, a gift is something one does not ask for.

Wietse Posthumus,
Toronto, Ont.

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Church

Pastoral Pondering

Life is more than a trivial pursuit

Bill Tuininga

"Trivial Pursuit" sells for around $30.00, the great demand helping to supply the high price. Having played the game I will say that I do like it and that I find some of the trivia rather interesting. At the same time I have wondered why such a game has caught on. Why will people rush to spend so much money on a game? Aren't we in the midst of "hard times"?

I believe this game craze tells us a little of where people are at. The general pursuit of people today is to find pleasure in the trivial things of life.

There is a philosophy which relates to this — Existentialism. It holds that life has no essential meaning and therefore we each must learn to make the most out of the disjointed events of our existence. To live is to grab hold of each trivial item we like with all the gusto we can muster. Life does not have to cohere or have balance or harmony — its fragmented moments are simply to be enjoyed. If it feels good at the time, do it, enjoy it, go for it. All around us we can see people losing heart as they push God aside, leaving nothing to pursue but the trivia.

This game also reflects the general direction of modern education. Today children are often viewed as walking mini-computers, as so many "boxes" with color-coded cards in them, the game being to stuff as much into each student ("box") as possible. The prime product of the system is "the brain," the whiz-kid, the one most adept at "trivial pursuit." Could we not even say they are trained to like the game?

They have come out with a new section of trivia on the Bible. A few more people may now think they know their Bible and perhaps even know God, because they know a few dis-connected facts. (We need to know the facts, but let us not forget that hypocrites always major in minors).

I hope one of the questions will be, "What is the key to eternal life?" with the answer stated clearly, "You must believe in the Lord Jesus Christ." For Christ is the only way to know the Creator of this world, the One who has put all things, great and small, in their place.

God knows what is on each card, and much more! Knowing this wise God, who has revealed Himself in his Son, is not one bit trivial and is worth pursuing with all we have.

Bill Tuininga, pastor of the Christian Reformed Church in Prince George, BC soon hopes to join a team ministry in New Westminster, BC

Church News

Christian Reformed Church

Called

— to Grande Prairie-La Glace, Alta., Rev. Siebren A. Van Daalen of Terrace, BC

Declined

— to Grande Prairie-La Glace, Alta., Rev. Duane R. Smith of Vauxhall, Alta.

Canadian Reformed Church

Called and declined

— to Hamilton, Ont., for mission in Brazil, Cand. A.J.T. van der Scheer of Beetsterzwaag, the Netherlands.

Called and accepted

Dr. K. Deddens of Groningen Zuid, the Netherlands, to be set apart for the training of ministers at the Theological College at Hamilton, Ont. as professor of Diaconiology.

Attention Consistories

Don't forget to send C.C. your notices of calls, declines and classis meetings. These short notices are free of charge.

Press Parade

Reformed theological student serves internship in Mosque

KAMPEN, The Neth. (RES) — A seminarian at the Theological School of the Reformed Churches in the Netherlands (GKN), Egbert van Dalen, recently served his internship, not in a church but in a Turkish mosque.

Van Dalen, who refused to be forced into an "ecclesiastical straight jacket," said that the real questions concerning reaching out to others who hold different views were ignored. He wanted to bridge the huge gaps and barriers between the Turkish and Christian communities. Said he: "Not only the linguistic barrier, but also the absence of a common basis, the cultural and societal gaps, are a constant reminder that we do not grasp each other."

Looking back, van Dalen felt that mutual inability to communicate was the greatest problem. Being a non-understood minority, the Turkish people depict their homeland as the only true country and Islam as the true religion. On the one hand he felt that he was an intruder; on the other hand he was received with enthusiasm. He had also experienced the warmth and quiet of a mosque.

This was a 'first' in the history of the school. The rector, Dr. K.A. Schippers, explained that this internship will not be considered official and that van Dalen will still have to serve as a sudent pastor in a church.

CR See

"This is God's will," they shout,
and it causes me to chuckle,
for I remember this lout
with "Gott Mit Uns" on his
buckle!

Sy Nodd

The Committee of Administration
inspecting the physical plant;
discovered with great
aggravation
their church was built on sand!

Klaas Sis

Press Parade

Organist celebrates anniversary

(65 years of faithful service)

In May of this year Mr. William H. De Haan of Barrhead, Alberta will have occasion to reflect on a long affiliation with church organs. De Haan began as church organist in May 1919, the Sunday before his 14th birthday, in the Gereformeerde Kerk in Muiderberg, The Netherlands. He continued as organist there until he married and moved to Muiden where he served as organist until he and his family immigrated to Canada in May 1952. Upon arriving in Barrhead, he became organist the following Sunday and has faithfully served this congregation ever since. Thanks be to God who has given him the dedication and health, thus enabling him to fulfill this task for the past 65 years.

Salvation Army on the advance

LONDON, England (EP) — The Salvation Army is on the advance. This is shown in statistics recently published by the Salvation Army's International Headquarters in London. According to these figures, the number of countries in which the Salvation Army is working increased from 79 to 85 during the last decade.

Among the new countries are Spain, Portugal, Bangladesh and Fidji. On the Fidji islands Tongan and Rotuma are spoken, two of the 112 languages the SA preaches the gospel in, 6 more languages than in 1973.

In 1983 16,348 officers were active in the SA and 1,536 cadets received training. Included in the total number of Salvationists, which surpassed the 3 million mark, are 43,521 senior and 83,314 junior musicians and 70,945 singers. Every Sunday Salvationists instruct half a million children in the Christian faith.

Jewish Christians came to Christ

TORONTO, Canada (World Evangelization) — The Jews for Jesus have completed a survey of 8,000 Jewish believers in Christ. The questionnaire contained the following two items among others: "What initially attracted you to the gospel?" and "What one agent most helped you find the Lord?"

Forty-seven percent indicated that the christian faith of another person, usually a friend or a family member, influenced them the most to consider the gospel.

The next highest factors were a search for truth (11%) and the Bible (8%). The influence of radio/TV/movies was instrumental among only two percent of the respondents.

Concerns regarding life after death and fear were listed by one percent. This survey clearly reveals the strong impact of a loving personal christian witness.

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I criticised my church one day,
bemoaned her imperfection;
until I heard a wise man say
(after careful introspection)
"Go join a perfect church on earth,
Submit to her direction;
That very moment, for what it's worth,
She'd lose all her perfection."

William Suk,
Renfrew, Ont.

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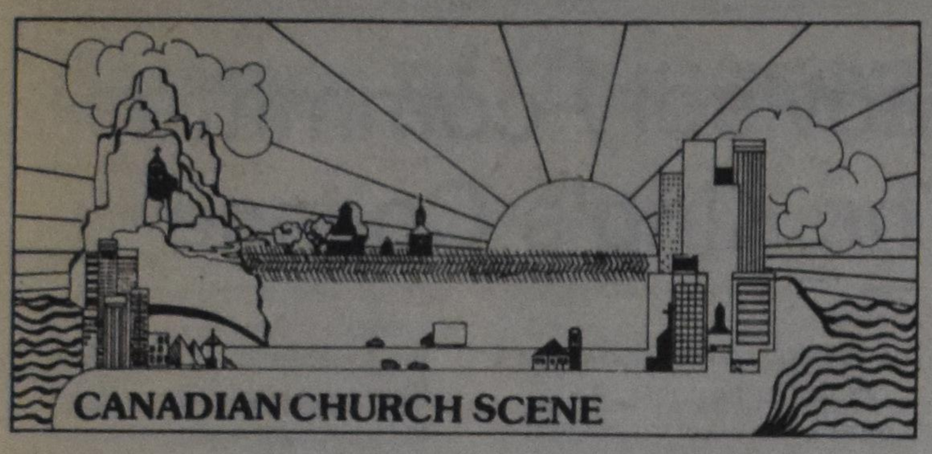


The Pope in the news

Jacob Kuntz

Nobody can accuse Pope John Paul II of a lack of interest in public relations. Again and again he is able to capture the headlines in the newspapers — by his travels, his pronouncements, his actions. And the Roman Catholic Church is happy to cash in on the benefits of having such a popular pope. A book about him will be called "The Magnetic Pope."

Sometimes one gets the impression that the pope is seen not only as the head of the R.C. Church, but as the head of all Christianity, who represents all Christians of the world. But all those who acknowledge only Christ as the supreme head of the church will resent that impression.

When the pope comes to Canada in September, 1984, his visit should be "not just a RC. event," Cardinal Carter said, but a "total community event." Everyone should be involved in the visit and become part of it. Apparently they also count on the attendance and interest of the Protestant segment of the population.

Many Protestants will take that assumption for what it is and treat the visit of the pope as "a Roman Catholic event."

In the meantime the visit of the pope will have an impact on Canada, and we do well to pay attention to it.

A detailed itinerary for the visit has been announced, complete with the main themes on which the pope will speak at each stop he makes. These themes are (according to Catholic New Times of Feb. 26) as follows:

Quebec City, the pope's first stop, the theme will be faith and culture; **in St. Anne de Beaupre,** native peoples; **in Montreal,** the mystery of God; **in Cap de la Madeleine,** Mary; **in St. John's,** family; **in Moncton,** community; **in Halifax,** missionary activity; **in Toronto,** technology and the human being; **in Midland,** native spirituality; **in Winnipeg,** faith and culture (with emphasis on Canada's multicultural character); **in Edmonton,** Canada's relationship with the third world; **in Vancouver,** the mystery of God within Jesus Christ; **in Canada's North** — the exact location has not yet been decided — aboriginal rights; **In Ottawa,** peace.

In that same article we read that five national directors are coordinating the planning efforts. Their job is to try and ensure that John Paul's visit *"comes off as an experience that will enrich and renew the lives of Canadian Catholics."*

Part of the pope's visit to Toronto will be an ecumenical service of worship at St. Paul's Anglican Church, which is Canada's largest in that denomination. It can seat about 2,800 people with another 100 in the gallery. The Canadian Churchman writes:

"Plans are underway to allocate seating so that as many denominations as possible will participate. Plans call for the one-hour service to start at 8 p.m. There is the possibility of a short reception for church leaders in the adjacent Cody Hall."

The March issue of the Canadian Baptist contains an editorial concerning the pope's visit that does not mince words. Under the title: "Pope pomp and junk" you can read the following:

The pope makes news. Wherever he goes, whatever he says is reported by the media. A magnificent gesture on the pope's part was his visit to the cell of the man who attempted to assassinate him. It was a loving thing to do.

He likes to visit his church people. Good for him. We wish him well as he comes to Canada to visit the faithful in this country.

Two things we hope could be changed: 1) the pope pomp, and 2) the pope junk.

The pope pomp seems incompatible with the style of Jesus. Forget the wealth, the concept of pope as a head of state and concentrate on the pope as demonstrating the ultimate servant.

The pope junks is the myriad material from saucers to crucifixes which commemorate the visits and which raise money for the entourage. There must be better ways to find funds to pay for a pastoral visitation. Shades of the sale of indulgences!

Deep appreciation has been expressed by several magazines for the pope's visit to the man who had tried to kill him two years ago. The following remarks were made by the Mennonite Brethren Herald of January 13 about the pope's contact with Mehmet Ali Agca:

The details of the Pope's conversation with his assailant are unknown, because the two spoke in private. We do know, however, that he called the man who attempted to take his life as his brother. He spoke of him as someone for whom redemption is possible.

The action of the Pope is a bright, shining act in a world filled with darkness. It reflects the Spirit of Christ as brightly as anything we can hope to see. We ought to pray that it might be a beacon to many in our world who are longing to discover a way out of the morass of hatred and despair into which this world has come. Christ's way is a liberating way of forgiveness, mediated by followers who have experienced the grace of forgiveness themselves. As TIME's writer says, "Forgiveness does not look much like a tool for survival in a bad world. But that is what it is."

Jacob Kuntz is pastor of the Kitchener Chr. Ref. Church.

Where Will Your Estate Go?

IF YOU DIE without a will, your property is distributed according to state laws, and not according to your wishes. One of many advantages to having a will is that through proper preparation, a will can reduce estate taxes.

Can you identify with any of the following reasons people give for not making a will?

● **I'm too busy to make a will now. Life is so full, and so many things can be accomplished. Plenty of time for making a will later.**

(Think about this: No one really knows how much time he has.)

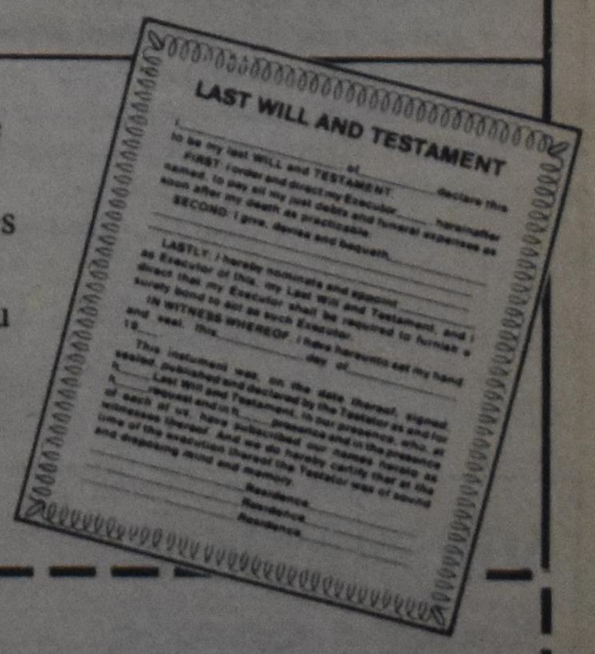
● **I really don't want to think about death. There is something so final about a Last Will and Testament.**

(Think about this: A will is really a living document to be reviewed regularly.)

● **I don't know who to designate executor, guardian of my children, how to divide my estate, etc.**

(Think about this: You can draft a will that sets the general direction you want to go, and update it later.)

The Back to God Hour is offering a free booklet which gives a detailed explanation of what is involved in making a will. It includes definitions of terminology and shows what happens when you make a will and when you don't. A fact summary section is included to help you gather data for your attorney. *Return the attached coupon for a helpful booklet and/or a personal visit.*



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School

Chalkmarks

Food — wastepaper basket material?

From time to time there are "duty" days for teachers. "Duty" means that for that particular day certain teachers go prowling around halls, in the library, around the school, and on the schoolgrounds. Just what they are looking for is hard to say, but whatever it is, it mostly consists of things that should not be done.

There are some interesting observations to be made on these excursions, especially when looking at the contents of a wastepaper basket toward the end of noonhour. **Note** the following:

A fairly flat looking banana

"Someone sat on my lunch and now I don't want it anymore"

An orange

"... it rolled on the floor and now it is dirty ..."

An apple with one small brown spot

"... this apple is rotten, I am not eating it."

A Cheese Whiz sandwich with one bite missing

"... my mother knows I don't like Cheese Whiz but she gives it to me anyway."

One complete lunch with bread so moldly it could only serve to make penicillin

"... a while ago I went for lunch with my friend and left it in my locker."

This last one just in case you wonder about funny smells in the hall as we do sometimes.

MORAL of the story:

Please do not give your children any more lunch than you know they can or will eat. A good breakfast and supper with a small lunch should be enough for most students, otherwise it will end up "you know where."

Tena Venema,
Carillon, Abbotsford Christian School
Feb., 1984

Minister's advisory committee meets at The King's College

EDMONTON, Alta. — The Minister's Advisory Committee on College Affairs met at The King's College on November 24 and heard submissions from staff, faculty, and students regarding present programs and policies, and future needs.

The Committee, which makes recommendations to the Minister of Advanced Education, spent the first hour in a closed meeting with staff and faculty during which Keith Ward, Acting President, submitted a report outlining College operations showing the need for government funding. Lambert Zuidervaart then reported on behalf of faculty drawing the committee's attention to the need for funds to develop new programs.

After the meeting with staff and faculty the session was opened to the public. A representative of the student body, Dan Tavenier of Prince George, BC, presented a submission outlining the benefits of the College to the community and the present needs of the College.

"The students at The King's College are extremely pleased with the standard of education and student life at the College," Dan commented. "However, we feel the services can be improved ... We look towards government funding as the only alternative to help further College development and alleviate our concerns."

Bruce Voogd spoke of the importance of Christian education to the students at King's, and stressed the need for the government to recognize King's as a viable alternative to the public university.

Members of the committee commented on the positive attitude of King's students, especially expressing appreciation for Dan's submission. Since meetings of the committee are usually poorly attended, the chairperson spoke for the committee in thanking the many students present for indicating their concern for the College by attending the meeting.

If you would like to see a copy of Dr. Ward's report to the Advisory Committee, please write for one. We will be happy to send you a copy.

Courier, The King's College Newsletter, Spring 1984.

Latin admission requirement dropped

A report of the Meeting of Calvin College and Seminary Board of Trustees

The Board of Trustees of Calvin College and Seminary met in regular session from February 6-9, 1984.

Dr. David Holwerda of Calvin College, was appointed as Professor of New Testament to replace Dr. Bastiaan Van Elderen who is leaving to teach at the Free University.

On Thursday, February 9, Dr. James A. DeJong was inaugurated in impressive ceremonies as the fifth president of Calvin Theological Seminary. That evening an ecumenical service in celebration of his inauguration was held.

The Board also concurred in the recommendation of the seminary faculty that Latin be dropped as an admission requirement at the seminary, although the trustees advised the faculty to strongly encourage some knowledge of Latin prior to enrollment in the seminary.

In implementing Synod of 1983's decision that students at other theological seminaries must be licensed by the Calvin Board of Trustees, licensure policies and revisions were passed. Students must apply to the Board of Trustees of Calvin College and Seminary for denomination-wide licensure and must be supervised by the Calvin Seminary Field Education Office in order for students of other theological seminaries to derive maximum benefit from their preaching experiences.

With respect to College matters, new co-operative and international study programs were approved. Calvin, in conjunction with Dordt College, will offer a semester in The Netherlands. The "Study in Spain" semester was made a regular part of the college curriculum. The Board concurred with the recommendation of the college that it co-operate with the Board of World Missions in a pilot project of assigning up to four college and post-college teaching personnel to be loaned to the Chong Shin College in Seoul, Korea in a missionary-educator assignment.

The Board interviewed sixteen persons, nine of whom were granted tenure; seven of whom were offered new positions on the Calvin faculty. A new director of Alumni Relations, Michael J. Van Denend, was also appointed.

Attention was given to adult and continuing education, as well as graduate studies. Approval was given for the college to serve the adult non-traditional student through two divisions: 'Adult Education'; and two, "Continuing Education.'

College tuition rates were increased by $340.00 for 1984-85 for each of the various student categories. A recommendation on seminary tuition was deferred until the May meeting of the Board when a report from a committee dealing with seminary students' financial needs will be presented.

The Board also approved the recommendation of the administration to develop full-scale plans for a classroom addition to the science building. The expansion is necessitated by a currently out-grown library and recent academic program changes.

Rev. John Joldersma,
Assistant Secretary,
Board of Trustees

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Watch for C.C.'s Special Education Issue in April

Youth/News

Beware of 'Dungeons and Dragons'

"D & D" means Dungeons and Dragons, a fantasy role-playing game that gave our family a good scare last year. Our son became involved playing this game with some school friends. At first we didn't pay too much attention but as the game began rapidly to take so much of his time and attention, we decided to investigate.

Using the resources of the Toronto research library and

finding material in, among other sources, *The Globe and Mail*, *Psychology Today*, *The New York Times*, *Christianity Today*, and *Good News Broadcaster*, we discovered that the game originated in 1974 in Wisconsin and has rapidly gained popularity. We also discovered that this is not just an ordinary game, but one with a lot of mystical and occultish connotations.

There are four handbooks available explaining the "how to" of the game — Player's Handbook, Dungeon Master's Guide, Monster Manual, and Dieties and Demigods — each costing about $17.00. These books are filled with horrible pictures of evil monsters, witches, and other magical characters who cast spells and exercise supernatural powers. The game is not like other games; it is open-ended and can last for months, even years. It is played on a table using maps and plans.

Possible violence

The Dungeon Master (DM) controls the game and is responsible to plan the game in advance by making maps replete with traps and treasures as well as monsters and other magical characters that will interfere with the player's progress towards the hidden treasure. The whole game is set in a medieval atmosphere of castles, dungeons, tunnels, etc. Depending on the real life character of the DM, the game can become violent with murder, arson, torture, rape, and robbery.

We as parents became very concerned because our son was quickly attracted to the game, devoting far too much time to it, several times a week for over five hours at a time. We could see it becoming addictive. As Christian parents we felt we must investigate further, so we called the mother of the DM. She could find no fault in the game and commented, "The kids are off the streets and out of the malls. They're at my house — they're not smoking or drinking, (they're) just having fun." Her son doesn't go to church so there is no problem for her.

Spiritual battle

We soon realized we were in a spiritual battle-royal for our son. The challenge of the game is greater than chess and it attracts intelligent people; the game had its early appeal on university campuses and now in recent years has been picked up by high school students. Some high schools in Toronto have organized D & D games after school, supervised by unsuspecting staff members. Also in Toronto there are competitions sponsored by some game stores as well as at Harbour Front. In fact,

All illustrations are from: TSR Dungeons & Dragons Fantasy Adventure Game Basic Rulebook

according to one article, a Toronto Administrator with the College of Physicians and Surgeons discussed how he plays the role of DM at a downtown games store for four hours weekly. As well as the time actually spent playing, he spent another six hours preparing for the game. This same person was also attempting to do further studies towards a Ph.D. degree. How does a Christian student have time for Bible Study, fellowship with Christian friends or church activities when he is so involved in a "game?"

We prayed

We began to pray. We enlisted some dear Christian friends to pray also, but we found that the enemy is not willing to give up easily. I had a mental picture of a cave front, with little children playing happily near the entrance. Unknown to them, a hungry wolf is lurking in the tunnels inside. As the ball rolls in, the children chase after it — the wolf

salivating, waiting his time.

Our son's game continued all spring and summer of 1983. Once or twice they played on our dining-room table so my husband and I could observe what it's all about. However, I refused to have the handbooks in our home.

Bad dreams

My son experienced very bad dreams on occasions and told me his character kept dying in the game. When he announced he was going to try his hand at being the DM I recoiled. God gave us a beautiful portion of Scripture to hold on to throughout the battle, and it was a battle. From 2 Chronicles 20: "We do not know what to do,

Continued on page 20 ...

Press Review

Carl D. Tuyl

The fat really hit the fire in the Liberal party when Turner put so much distance between himself and Trudeau that he did not even sound like a liberal anymore.

The matter of entrenchment of french rights is within the provincial jurisdiction, he said. Embarrassment invaded the party like a heavy fog. Axeworthy, for all the world to see, Turner's "boy Friday" had just held forth on the thesis that the language determination belongs in the federal government.

Mulroney at least makes no bones about where he stands. He maintains his position at the cost of disharmony especially with the Manitoba members of his caucus.

Fortunately, Turner is going to get a run for his money. The beloved boy-wonder of the Liberal party — Jean Chretien — threw not only his hat, but his whole wardrobe into the ring. "Fasten your seatbelts," he said "this is going to be some ride." With his appearance the campaign is cured and delivered from boredom. This columnist herewith places his support squarely behind Chretien. I am sure this is the endorsement he has been waiting for.

Interest rates begin to climb again. There is simply too much demand for money. Everybody and his uncle lives on borrowed "bread," so the cost of bread will rise. It may not be a law of the Medes and Persians, but it is the law of supply and demand which in spite of government interference asserts itself.

Canada received a sobering report of Amnesty International which said that there are reasonable grounds to believe that guards at the Archambault prison near Montreal have tortured prisoners following the uprising and riots at that penitentiary. The temptation to overcome evil with evil persists among menkind, and Canadians are no exception.

Albert's piggy-bank usually referred to as the Heritage Fund was filled with the tidy little sum of $13.47 billion as of December 31, 1983. In British Columbia the forest industry is hard hit by labour strikes. Although the workers in the pulp-industry withdrew their pickets from the woodworkers, and that part of the production process is back in operation, the cost of the strike still amounts to ten million dollars per working day. The animosity between the two unions shows once more how far the solidarity of the proletariat reaches when it involves the paycheque.

The countries of the European Economic Community met to find a way of curtailing farm subsidies which are bringing the Community to the brink of bankruptcy. In response the french farmers rioted in the streets.

The Dutch Minister for Foreign Affairs — VanDenBroek was in Washington to discuss the placement of Cruise missiles in the Netherlands which will take place in June.

The much heralded negotiations of the Lebanese warring fractions was no more than a verbal extension of the conflict. No agreement was reached and the killing in Beirut continues unabated.

Israel, South-Korea and England are making a figurative killing by selling arms to Iran. Actually the killing is not so figurative.

The Philipine parliament has voted in favour of some democratic sounding changes in legislation concerning elections, but the country is still a long way from being a democracy. President Marcos maintains his legislative authority.

Former vice-president Mondale won the primary election in Illinois, but the margin of majority was rather small, no more than 5 percent. Jackson succeeded in uniting the black voters behind himself.

By the time you read this, March, which came in like a lion, may have departed like a lamb. Temperatures are generally on the rise, and the hours of sunlight increase. People will get friendlier, and more cooperative.

There is still time for all readers to join the nation-wide "be-nice-to-your-dominee-movement." We receive reports from many parsonages that there were special gestures of friendliness during the first part of March. Receipt of apple pie is most frequently reported.

There are many more ways of course in which you can join the "be-nice-to-your-dominee-movement." Why not give the man a Sunday off? Or how about a pair of tickets to some concert? And to really show your appreciation for his work why not surprise him once with a standing-room-only second service? On second thought, you'd better not do that. It may be too much of a shock to ministers with a weak heart.

The last news item concerns a theft in Holland Christian Homes in Brampton, Ontario. The blue booklets with 119 hymns were stolen. A spy, who has come in from the cold, has revealed to this columnist the name of the perpetrator of the hymnal crime. Unless he hands the books back to Rev. De Bruyne, his name will be published here next time.

Feature

"Nicaraguan government moderate and acceptable"

A veteran mennonite missionary assesses 'religious freedom' in Nicaragua

OTTAWA (MCC) — *Lester Olfert and his family, who now live at Swift Current, Saskatchewan, served in Nicaragua from 1970-83 under the Evangelical Mennonite Conference of Canada. He was involved in evangelism, community development work and leadership training. MCC Canada invited him to come to Ottawa in January, 1984, to share his observations and experiences with people in the government. While there he was interviewed by William Janzen, Director of the Ottawa Office of MCC Canada.*

W.J. *How have the churches been affected by the 1979 governmental change when the Sandanistas came to power?*

L.O. Church life has not been greatly affected, although there have been some difficult experiences. One occurred in March 1982 when a number of Mennonite missionaries were ordered to leave in 24 hours. CEPAD, which is the Evangelical Committee for Development then appealed to the government on our behalf and fortunately the order was lifted before departure time. In trying to find the reason for this we learned that the government had apparently thought we were working against it because of the refusal of our people to participate in military training. We then tried to explain more fully that for us this is a principle deeply rooted in the Bible and in our history and that it does not mean that we oppose the government.

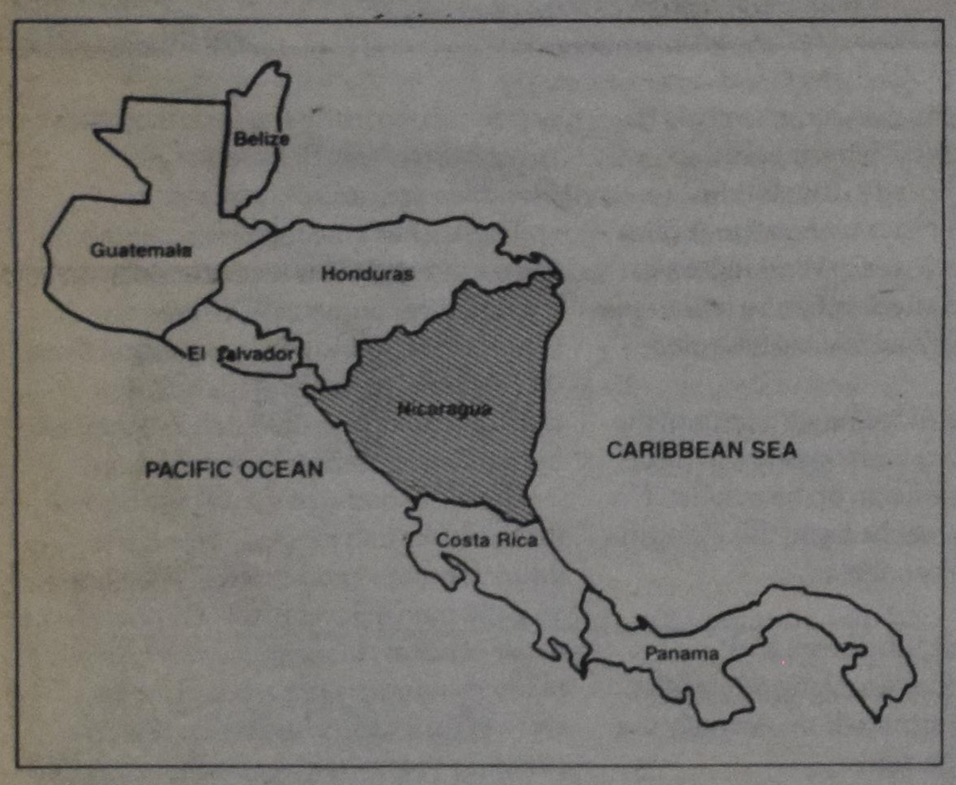
Our basic view is that we accept the Sandanista government in accordance with Romans 13 of the New Testament and that therefore we should honour and obey it, as long as this will not conflict with obeying God. Bearing arms would mean disobeying God so we would not do that even if the government required it.

W.J. *Does the government allow for conscientious objection?*

L.O. Yes, so far. The Mennonite churches presented the government with a statement explaining that by their understanding of the Bible, they cannot bear arms but they have also indicated their willingness to do various forms of social service work in place of military service. The conscription law which came into effect in July 1983 does not explicitly refer to conscientious objectors but there is a clause for special cases. The officials have promised that our people will be covered with this. So far, to my knowledge, no one has had to go into the military although they have to register. The government seems to be keeping its promise.

W.J. *Are there other things which indicate that the government is willing to work with churches to find solutions that are mutually satisfactory?*

L.O. Yes. Some buildings of evangelical churches were taken over by Sandanista community groups and were later returned, after an appeal to higher authorities. Regarding the Miskito Indians on the east coast, most of whom belong to the Moravian church and who are culturally different from the rest of Nicaragua, there have been serious tensions, even killings. However, both Moravian church leaders and government representatives have continued to dialogue with the result that there now are significant improvements in the relationship. On December 8, 1983, the government freed over 300 Miskito Indians who had been detained. There is a willingness to dialogue and even to admit mistakes.



W.J. *How would you rate the government's work in social services?*

L.O. I would say they are doing very well. Before, under the Somoza regime, a lot of international aid was pilfered and relatively little got to the people. Now there is progress in education, health, agrarian reform and housing, and this is directed especially at the poor and marginalized people.

The large literacy program has even helped some people in our churches to read the Bible and to become more involved in church life.

In the area of health care the government has set up rural clinics, trained people and conducted vaccination programs for polio, tuberculosis, diptheria, measles, etc. The government has done so well that we closed down three clinics that we, as a church, had been operating.

W.J. *Apparently you have concerns about the orientation of the curriculum materials in the schools.*

L.O. Yes, this is a concern for the Mennonite churches. The curriculum has all been rewritten. Its interpretation of the past, of the Somoza regime, of capitalism, and other things is very negative. We feel that it has gone too far, that it could fill the young minds with hate. Current failures tend to be blamed on the earlier regime, and anyone who does not cooperate wholeheartedly with the Sandanistas is viewed with suspicion.

W.J. *That sounds as if people are pressured to be politically active. Is that so? Can people get jobs, promotions, and admissions to institutions of higher education if they are not politically active?*

L.O. Yes, there is some political pressure, and it can affect jobs, particularly if people don't participate in military training. At most factories and all government institutions there are organizations that promote military training. If you don't take part you may be in danger of losing your job.

Some Mennonites, employed by the government, have been told that if you don't take part in military training, you will lose your job. They have replied that they would then give up their jobs, but so far it has not come to that.

Their testimony, faithfulness as workers, and good rapport with others has out-weighed the political pressure.

With regard to university, there too, if you want to get into certain lines of study, your track record as a pro-Sandanista could have a bearing on whether you get admitted. So there is political pressure but it can be out-weighed by the other factors.

W.J. *How would you describe the general character of the government?*

L.O. I have been particularly impressed by the way some of the Sandanistas have acted toward their enemies and former torturers. In some areas it even appears Christian. Tomas Borges, now Minister of the Interior, spent years in prison under the Somoza regime. He was tortured. But after the Sandanistas took over and his torturer was in prison, he sought him out personally and released him. Apparently he had told him: "I will not do to you what you did to me. I will give you a second chance."

Nicaraguan marchers with Sandino poster

Other things have also improved. Corruption and bribery are gone. As for the police, before, when they stopped you, say when you travelled from one area of the country to another, you were barked at, pointed to with guns, and shown very little respect. You were never sure that you'd get out of it alive. Now, police show a high level of courtesy! They are polite, decent and respectful. It is a much better atmosphere.

W.J. *So, in your view, the government is relatively good, in spite of some areas of concern?*

L.O. Yes. And it has quite a lot of popular support, although not 100 percent, but certainly a majority. Some people including some in the Mennonite churches, are seriously concerned about the future, but having observed their openness in different situations, it doesn't seem to be developing into a totalitarian extreme left-wing government.

Nicaragua is basically a religious society and the government respects this, even though many of the Sandanistas seem to be non-religious. And there are some very good people in the government. I have a high respect for Miguael d'Escoto, the priest who is now the Foreign Affairs Minister. And if Canada gives aid, then it can also influence the Nicaraguan government toward a moderate course.

W.J. *What about the Cubans in Nicaragua and the alleged shipment of arms to the guerrillas in El Salvador?*

L.O. Regarding the Cubans, Nicaragua wants to diversify its foreign relations and Cuba has sent doctors, nurses, and technicians, to help Nicaragua. Some of them teach in the communities where we have churches. I have met them and have asked our people about them. They say that there is relatively little political rhetoric about Marxism in their teaching, and that they do not involve themselves in the communities' political meetings.

It should also be mentioned that because of the connection with Cuba, the evangelical churches in Nicaragua are now in more contact with the evangelical churches in Cuba.

Regarding the alleged shipment of arms to El Salvador, very little hard evidence of this has come out. I do not claim that none of it is going on. Clearly, the Nicaraguan government is sympathetic to the Salvadorean guerrillas. But people should know that now-a-days, arms are not hard to get. There are many sources including a black market.

W.J. *You have now talked with various Canadian government people. What is your opinion of Canada's approach to Nicaragua?*

L.O. I had felt that Canada was following U.S. policy too closely and not raising enough questions. But the Canadian government people we talked to were certainly willing to listen and to find out what is really going on. There seems to be an awareness that what the U.S. is trying to do is not really working, that a different approach is needed.

I'm pleased also about a new aid package — the $13.4 million line of credit — that Canada is giving to Nicaragua. The needs are serious. Basic medicines are in short supply. Food is rationed, although the reason for this lies not only in the shortage but in the government's desire to ensure that the poor will be able to obtain food.

A call to the christian community to close the gap between generations

Bridge over humanist waters ...

Wybe Bylsma

Many, many winters ago my sister and I were stranded on one of the Frisian islands in the Waddenzee — Ameland, to be specific. While visiting an uncle and aunt there, bitterly cold northwinds hardened the shallow sea into a bleak sheet of frozen wasteland, effectively isolating us and the Amelanders from the rest of the world. For weeks we were cut off from any contact with relatives, friends, and merchant suppliers on the mainland, while the ice-gripped ferryboats lay helpless against the docks.

That childhood experience crossed my mind recently when I was thinking about how we live in today's society and how we are connected to one another, especially as younger and older generations. It taught me by means of wintry reality that the word "isolation" has to do with chilly separation, distance from loved ones, and estrangement from friends. At the same time it helped me gain a fresh appreciation for bridges, those up-through-the-air roadways that securely connect areas isolated by turbulent waterways or gouged-out ravines.

The word "isolation" comes from the Latin "insula", which means "island." When we feel alone, cut off from others, we feel like human islands in the middle of a dangerous ocean, without any firm connection to the mainland of society. And the longer we feel isolated, the more we become strangers (aliens) to others, for social disconnectedness spawns mistrust and gradually hatches social estrangement or alienation.

Individualism or collectivism?

The acid rain of isolation has been showered on us by humanism, a religion that downgrades the importance of a sovereign God and elevates man to a position of absolute world-control. Humanists, however, have quarreled about a very basic question: "Does our importance as human beings lie in the individual or in the group (the collective)?" In answering it, humanism has broken up into two main thought-streams: individualism and collectivism. Individualism has engulfed the formerly christian nations of our Western hemisphere, progressively drowning out the biblical answer to that basic question; namely, the message of the many-parts-but-one-body. Much of the Eastern hemisphere was also flooded by humanism, but there in the form of collectivism.

Now mind you, both individualism and collectivism contain a kernel of truth concerning our value as human beings. Unfortunately, when our human glasses have not been washed by the detergent of God's Truth, our vision is blurred, so that when we see one part of the truth of his world, we mistake it for the whole and are blind to other parts of that same truth.

Individualism is correct in upholding the value of the single human being, whose importance is not merely swallowed up by that of society. Collectivism rightly defends the value of the group, for the health of our society does not depend simply on single human beings but also on groups of people working on various tasks.

The error of individualism, however, lies in its heavy emphasis on the individual and his/her rights at the expense of the group. Similarly, collectivism erroneously stresses the value of the group at the expense of the individual. Both these humanistic thought-streams fail to realize that the truth of the matter is an organic connectedness between the single person and his/her society.

Biblical solution

In the letter to the Corinthians, the Bible highlights this fact by telling us that human beings relate to each other as the various parts of a healthy body relate to one another. All the marvelous organs are harmoniously interconnected for the welfare of each other and for the good of the whole.

The Lord delights in seeing his creatures living and working together in exactly that way, in the making of laws and economic planning, in artistic creativity and scientific exploration, in business dealings and union activities, as well as in social interaction between young and old. Only with his help can we bridge the destructive rivers of isolation and alienation that threaten to engulf not only society out there but also our families at home.

As a father of teenagers, I have become convinced that we must build strong families for sure, but at the same time strong church communities, which in turn can give valuable support to our families. When teenagers reach out beyond the family limits, they must be able to tap reliable sources of support and wise counsel that are well-known to them and trustworthy.

Especially in the christian community, we have so much to be thankful for. Individualism has not yet drowned us. Through supportive bloodlines, faithful ties of friendship, and caring bonds of fellowship with the people of God, we still experience togetherness. We are deeply grateful to our Lord that He has not left us in utter isolation, but made a Bridge for us to reach out to Him. He continues to encourage us in turn to build bridges of trust to one another across the gaps of selfishness that we or the individualistic forces around us have dug.

But let us be on guard against these destructive spirits invading our hearts and homes and let us combat them together.

Bridges between generations

In order to do that, we as younger and older community members should aim to improve our living and working together. Of course, we will continue to have our separate youth and adult activities. Nevertheless, we should consciously attempt to do things together as well. Through mutual involvement with one another's joys and sorrows, privileges and responsibilities, dreams and frustrations, we are building bridges of trust.

This encouraging involvement can take a variety of forms. We can organize a game evening, where young and old enjoy chess, checkers, sjoelen, board games, pool, table tennis, or other games, while sincerely trying to reach out to those who are somewhat unfamiliar to us. Such an activity evening can sometimes be combined with a discussion on a worthwhile topic. Another time, members of the various generations might participate in a music-making session, playing instruments, holding a rousing sing-song, or listening to a selection of contemporary music and exchanging views on it.

In summertime, a father/daughter team can challenge a mother/son team to a friendly game of baseball or soccer. A mixed group of youths and adults can visit a senior citizens home to chat and play games with the residents. Young and old can teach each other a craft, a hobby or skill or perform a play together. (Anyone with a good play suggestion?) Each of these activities will be splendid opportunities for intergenerational fellowship.

We can explore other ways of bridge-building. The senior generation should consciously think in terms of service suggestions for the junior generation. Together we can stimulate each other to draft a letter to the editor of a local or national newspaper or to our member of a provincial or federal parliament to express our feelings about social concerns or proposals that may help to promote a more wholesome society. Together we can check our list of church members to see which ones are not actively participating in the life of the church community and then try to get them more involved.

Perhaps another worthwhile activity is to plant trees together on a piece of wasteland. Again, such service projects foster a healthy let's-do-it-togetherness spirit, a powerful antidote for the poison of individualism.

Several young people may be able to serve as apprentices on some of the church or christian school committees or other organizational endeavours. This type of experiential education helps to develop feelings of attachment, loyalty, and appreciation for others. It stimulates the young to unfold their various talents and prevents them from feeling isolated and alienated. Furthermore, it provides them with insight and understanding in the running of organizations in which they will soon share responsibility.

Travel together

All these attempts at bridging the intergenerational gaps may, of course, result in obstacles. These difficulties in themselves, however, are fine learning opportunities for us all to solve them with frankness and patience. Let the younger ones among us offer their boundless energy and enthusiasm and let the older ones guide this enthusiasm by wise and visionary counsel and purposeful direction, as we travel together through an increasingly God-forsaken swamp of humanism.

Our Western society is so strong in designing fascinating intercontinental communication networks, and so weak in reaching out to the neighbour across the backyard fence. We find it so much easier to shape wood and stone or plastic and steel into fabulous structures or intricate machines than to form a caring community of people firmly linked together to seek each other's welfare. If we would spend only a quarter of the time and energy in building secure interpersonal bridges as we do in feverishly chasing our scientific and technological dreams, isolation and alienation would be replaced by a strong spirit of togetherness and trust.

Let us together as young and old resolve to work hard at building bridges of trust to those within and without our christian communities, so that God's healing rule may become visible among us.

Wybe Bylsma is a former christian school teacher. Presently he and his wife Jean operate a group home for boys near Cobourg, Ont.

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Getting to know Eastern Canada

The Pot family Part I

Cathy Kalverda

For this month's article I asked one of the members of the Fredericton Chr. Ref. Church to share with us his personal story of immigrating to Canada and some highlights since then. For many this story may sound familiar, and to some it will be new. It is only one of many stories that can be told by the Dutch who came to Canada

On August 20, 1952, we arrived with The Grote Beer in the city of Quebec. Ena, my wife was glad to have solid ground under her feet again, after being seasick for nine days. We had four children with us who had no problem with it all. The youngest was a half year old and the oldest four years. From Quebec we sent a telegram to the family Ketelaar in New Brunswick, who had come to Canada a year and a half before us. We told them we would arrive at the Keswick railway station at 5:30 p.m. on August 21.

When we arrived there was no one to pick us up. The owner of a grocery store, who was picking up some parcels, took us along and phoned the Ketelaar's neighbours. It was not long before we finally arrived at their home. It was 3 days later that our telegram arrived!

We decided to start farming with the Ketelaars since they had just bought a little farm of 35 acres. First we began by working in the woods with the consent of the farmer who sponsored us instead of working for him.

It was a lot different work than farming, cutting pulpwood and logs, but after a few days I was getting used to it.

One day around October a farmer asked us if we could help him pick potatoes for a couple of days to which we agreed. After a hard day's work, we had a big supper at the farmer's house. My English was very poor at that time, all I knew was yes and no and I used it quite often. Once, when the lady of the house asked me after I finished eating a large piece of lemon pie, if I had had enough to eat, I thought it was time to say "**no**." A friend asked if I knew what she had said, and when I answered no, he explained. Of course, I was embarrassed and quickly changed the "no" to "yes."

When winter came with a lot of snow in January, we could not make it anymore into the woods and began looking around for other work. We went to Minto where there were coal mines and met with no success. The next day I hitched a ride to Fredericton and went to a big lumber company. I managed to get a job hauling logs out of the woods. We had no car at that time so on Sundays I would hitch a ride back to work where the company had a camp. I stayed there during the week and came home on weekends. When we were finished in the middle of March, my wife told me she would, "sooner eat dry bread than have me away like that." Needless to say, we did not do that again.

Soon after that I got a job in a sawmill, piling lumber. I worked there all year. After the mill was done the sawing, I helped on a truck, delivering lumber to the different building jobs. That fall on October 7th our first Canadian child was born. We were also receiving family allowance which came in very handy.

The following spring we put in our crops, oats, barley, turnips carrots and potatoes. Then we began looking for work again. I was getting tired waiting for the mill to start and took a job working for the farmer who had sponsored us. We also bought our first cow and calf. It was at this time the Ketelaars bought another farm and moved out. When we split up he took the tractor and I bought an old horse! I worked all summer for the farmer. In September, Ena my wife, went to the hospital and we were blessed with two more children, a boy and a girl. Shortly after that I was dismissed by the farmer and a week later a butcher asked me to work for him. I worked for 24½ years for MacKay's whole sale and retail meats.

The next spring I bought a new tractor with some farm equipment and said goodbye to the horse. The tractor was also used as a car. I went to work with it and took my family for rides; they thought it was fun. During the winter months it was awful cold on the tractor so I kept my eyes open for something different. In the spring I bought our first auto, an old fargo ½ ton truck. We had a lot of turnips that spring and after selling a lot of them, traded the rest for calves.

Up to this time we were going to the Baptist church which was just a few steps away. We were warmly welcomed there. I sang in the choir and started the wood fire on cold days. A few more Dutch families had arrived in the area so we started having reading services in our home. We also started Sunday school classes, one in the kitchen and one in the front room.

Continued next month....

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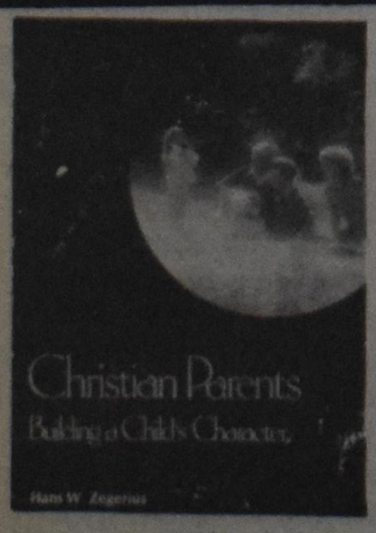
LAMMERS: Thanks to each and every one of you who in some way has shown your christian love for us. This has given us great strength. Thanks be to him who made it all possible.
John and Miriam (Haan) Lammers.

BIRTHS

BOUMA: With joyful hearts we Richard and Trudy Bouma thank our God for another precious child. Our daughter, ERICA JANE was born on February 25, 1984, weighing 7 lbs. 14 ½ oz. She is a sister for Jodie and Joel and another new grandchild for Mrs. Jean Rozema of Oshawa and Mr. and Mrs. Joe Bouma of Bowmanville.
R.R.#4, Bowmanville, ON L1C 3K2

GLASBERGEN: "I praise thee, for thou art fearful and wonderful, and wonderful are thy works" (Psalm 39:14a).
With thankfulness to God for his goodness, we, Peter and Hilda, announce the birth of our son, MICHAEL PETER, born March 14, 1984. A brother for Maria. Proud grandparents are: Mr. and Mrs. Conrad Hagen, Hamilton, and Mr. and Mrs. Peter Glasbergen, Sr., Fenwick, Ont.
Home address: 760 Foss Rd., Fenwick, ON L0S 1C0

PIERSMA: We, Art and Janet, with great joy, announce the birth of our first child, a daughter. BONNIE LEANNE was born March 4, 1984. She is the 1st grandchild for Mr. and Mrs. D. Piersma, 14th grandchild for Mr. and Mrs. I. Van Geest, 3rd great-grandchild for Mr. and Mrs. O. Siderius, 17th great-grandchild for Mrs. M. Van Geest-Kanters, 31st great-grandchild for Mr. and Mrs. A. Kingma, 33rd great-grandchild for Mr. H. Piersma.
We thank the Lord for the miracle of life.
Home address: R.R.#1, John St., P.O. Box 32, Beamsville, Ont.



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

BIRTH

KOETSIER: Murray and Pat thank and praise God with the birth of a son, KEVIN MURRAY, on January 24, 1984. Kevin is a little brother for Andrea, Carolyn, Sharon, Jeffrey and Brenda. He is the 20th grandchild for Mr. and Mrs. J. Koetsier of Listowel and the 10th grandchild for Mr. and Mrs. L. Hovius of Listowel.
Box 635, Harriston, ON N0G 1Z0

SINNEMA: With great joy and thankfulness to God, the creator and giver of all life, Harvey and Rita Sinnema joyfully announce the birth of their second child, a daughter, LORIS CHRISTINA, 6 lbs. 15 oz. on March 2, 1984. Loris is a a sister for Alexis and is the fifth grandchild for Mr. and Mrs. Jan Dupon of St. Catharines, Ont., and the tenth for Mr. and Mrs. Cornelius Sinnema of Granum, Alta.
42 Louis Ave., St. Catharines, ON L2M 2N6

MARRIAGES

LAMBERINK-REINDERS: Believing that marriage is ordained by God, Mr. and Mrs. W. Lamberink of Acton, Ont., and Mr. and Mrs. R. Reinders of Ospringe, Ont., are pleased to announce the forthcoming marriage of their children, HENRIETTA and HARRY. The ceremony will take place, D.V., on April 14, 1984 in the Bethel Chr. Ref. Church of Acton, Ont. The Rev. J. Kuntz officiating. If unable to be with us in person, remember us in thought and prayer.
Future address: R.R.#2, Guelph, ON N1H 6H8

ANNIVERSARIES

Oostermeer, Friesland — Athens, Ontario
1939 — 1984
On March 16, 1984, we celebrated with our parents and grandparents,

GERRIT and IKE DEJONG
(nee Dykstra)

their 45th Wedding Anniversary. We pray that God will continue to bless and keep them, for each other and us, for many more years.
Catherine & Stewart deRoos; Yvonne & Peter Mulder; Steven Gordon & Patricia deRoos
Peter & Corrie DeJong; Cindy & Bill Byker, Elaine, Jarrod, Carl
Frank & Dorothy DeJong; Jared, Sheila, Jason, Cheryl, Joseph
Barry & Cathy DeJong; Daryll, Lindsy
Home address: R.R.#4, North Augusta, Ont.

Strathroy — Norwich
1959 — April 8 — 1984
With heartfelt gratitude to our heavenly Father we joyfully announce the 25th Wedding Anniversary of our parents and grandparents,

GEORGE and AAFKE YPMA
(nee Hamstra)

We thank God for his loving care during the past 25 years and pray that he may continue to bless and keep you for each other and us for many more years.
With love and congratulations:
Jane & Jack Vande Hoef; Angela, Steven — Ottawa
Arnold & Kathy (fiancee) — at home
Marilyn & Harry Dykxhoorn — Brownsville
Joanne — at home
Peter — at home
William — at home
Friends and relatives are invited to an Open House at the couple's home on Saturday, April 7 from 1:00 - 4:00 and 8:00 - 10:00 p.m.
Address: R.R.#1, Norwich, ON N0J 1P0
Best wishes only.

ANNIVERSARIES

Congratulations to Peter and Margaret Vriend on the occasion of their 40th Wedding Anniversary which they will celebrate, D.V., on April 27, 1984

St. Catharines — St. Catharines
1954 — March 27 — 1984
To our dear parents,

JOHANNA and BEREND DE VRIES
(nee Nusselder)

who have been blessed with 30 years of marriage. We pray that God will continue to be with you and bless you as he has so richly in the past.
As children we thank you for your love and support.
Love:
Wilbur & Renee; Doug — Edmonton
Albert & Eveline — Ottawa
Syd — NWT
Ben — at home

Boskoop — Grimsby
1944 — March 23 — 1984
With gratitude to the Lord for his faithfulness, we have celebrated with our parents in Grimsby, Ont.

MARINUS and SOPHIA
GULDEMOND

the happy occasion of their 40th Wedding Anniversary on March 23, 1984.
Adrian & Mary Guldemond and family — Hamilton, Ont.
Connie & David Hargrave and family — Vancouver, BC
Marietta & Walter Raybould and family — Burlington, Ont.
John & Gloria Guldemond and family — Windsor, Ont.
"Lord, thou hast been our dwelling place in all generations ... so teach us to number our days and apply our hearts to wisdom" (Psalm 90).

1939 — 1984
On April 20, Good Friday, the Lord willing, we hope to celebrate with our parents and grandparents,

TJEERD and AALTJE TRIEMSTRA
(nee Van Der Velde)

the occasion of their 45th Wedding Anniversary.
We pray that the Lord will continue to bless them and grant them many years to come.
Vic & Margaret Triemstra; Judy, Terry, Tammy — Chilliwack, BC
Open house will be held at 49260 Camp River Rd., Chilliwack, BC on April 23 from 10 - 12 a.m. and 2 - 4 p.m.
Home address: 9710 Carleton St., Chilliwack, BC V2P 6E3

Amsterdam, Holland — Calgary, Canada
1949 — April 7 — 1984
With joy and thankfulness to the Lord we hope to celebrate our 35th Wedding Anniversary,

WIM and JANNY WILLEMSEN
(nee Soetens)

Janna & Kwasi — Vancouver
Reindert & Tina; Jennifer, Susan — Calgary
Ron — Calgary
Home address: 2007 30th Ave. SW, Calgary, AB T2T 1R3

Reach the Christian community; place your ad in Calvinist Contact!

ANNIVERSARIES

Andyk, Holland — Vancouver, Canada
1944 — April 27 — 1984
With thanks to the Lord for his faithfulness we,

PETER and MARGARET VRIEND

together with our children:
Evelyn
Patty & Steve Dunderdale
hope to celebrate our 40th Wedding Anniversary on April 27, 1984.
Open House on Saturday, April 28, 1984 at 3:00 p.m. in the fellowship room of the Burnaby Chr. Ref. Church, 5825 Nelson Ave., Burnaby, BC.
Home address: 442 East 57th Ave., Vancouver, BC V5X 1S0

Nykerkerveen — Ottawa
1934 — April 11 — 1984
It's with joy and thanksgiving to God, that we announce the 50th Wedding Anniversary of our parents, grandparents, great-grandparents,

WOUTER and MARIE
VAN DE KEMP
(nee Bokhorst)

Praise God from whom all blessings flow.
May God continue to bless and keep them in his care.
With love and congratulations from your children, grandchildren and great-grandchildren:
John & Ann Van de Kemp — Kingston, Ont.
Art & Hilda Van de Kemp — Winchester, Ont.
Jane & Jack Turpie — Brampton, Ont.
Marie & Robert Torward — Orleans, Ont.
Wally & Sheila Van de Kemp — Beachburg, Ont.
Willy & Robert Gauthier — Hazeldean, Ont.
Ella Bender — Ottawa, Ont.
Home address: 220 Viewmont Dr., Apt. 308, Nepean, ON K2E 7M5

OBITUARIES

The Redeemer College Family extends its sincere christian sympathy to Bob and Betty Vander Stelt and children of Brantford, Ont., in the passing, after a long and often times painful illness, of their son and brother, "pioneer" Redeemer College Student,

ART VANDER STELT

It is our prayer that the Vander Stelts will experience the comfort and assurance of our Redeemer during these difficult days.
"He lives with his Redeemer."

Op 17 maart 1984 heeft God tot Zich genomen in Zijn eeuwige heerlijkheid onze zeer geliefde vader, schoon- en grootvader,

JOHANNES MEYNEN

geboren op 25 juni 1899.
sinds 1927 Dienaar des Woords.
I.N. Schouten-Meynen
A.W. Schouten
Johannes
Dirk-Bastiaan
Jasper
273 Central Ave., Grimsby, ON L3M 1X6

OBITUARIES

We mourn with our deacon Bill Bos the death of his mother,

Mrs. GYSBERTA BOS

on Monday, March 12, 1984. May the grace and comfort of our heavenly Father sustain the grieving family.
For the Waterloo CRC
Cora Slothouber, CLC

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).
On Monday, March 12, 1984, in her 76th year, the Lord took home our beloved wife, mother, grandmother and great-grandmother,

GYSBERTA BOS
(nee Van Donkersgoed)

Beloved wife of William Bos.
Dear mother of:
Gary & Rosemarie Bos — Woodbridge, Ont.
Janet & George Rhodes — Mississauga, Ont.
Bert & Jannette Bos — Cambridge, Ont.
Betty & Walter Deen — Drayton, Ont.
Francis Rozendal — Hamilton, Ont.
Sharon & Tom Van Milligen — Bridgewater, NS
Bertha & John Drost — Moorefield, Ont.
William Bos — Waterloo, Ont.
Everett & Agnes Bos — St. Catharines, Ont.
Clarence & Ingrid Bos — Clinton, Ont.
Christine Charbonneau — Ottawa, Ont.
Lovingly remembered by 32 grandchildren and two great-grandchildren.
Also survived by one brother Gerrit Van Donkersgoed of Drayton and one sister, Styntje Van de Beek of Holland. She was predeceased by 3 brothers, 3 sisters, and 2 sons-in-law.
Home address: Box 255, Drayton, Ont.

ACCOMMODATION

1 or 2 bedroom apartment, in big house, available May 1, centrally located in the **Hamilton** West area. Rent reasonable in return for occasional assistance with older couple. Non smokers, middle aged couple preferred. Phone: 528-3533.

COTTAGES

ALTON LODGE
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1 L0L 2P0
LEN & RITA BETTE

Chalet For Rent
By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. $140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789.

Langs Marina and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
Write or phone for brochure:
Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Classifieds

TEACHERS

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

BURLINGTON: The Trinity Christian School, Burlington, Ontario, invites applications from experienced teachers with a background in special education, for a **½ time special education** position, for the 84/85 school year. Please send letters of applications and complete resume to: Mr. A. VanderLaan, Principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 416-634-3052.

CAMBRIDGE STATION, NS: Kings County Christian School invites applications from experienced **Junior high** teachers, prepared to teach most subject areas. Please contact the principal: Mrs. Barbara Billings, Kings County Christian School, R.R.1, Cambridge Station, NS B0P 1G0; phone: (902) 678-9181 (school).

TEACHERS

CHATHAM:

Small Is Beautiful

We may be small but we can offer you:

* active students
* challenging work
* good facilities
* dedicated supporters
* a committed, hard-working, and congenial staff.

We're interested in you if you:

— want to serve the Lord in teaching
— have a reformational world view and vision
— are, or want to become, a good teacher.

We have a possible opening, possibly part-time, in

French

Send applications, including qualifications, experience, and references, to:

Herman Proper, Principal
Chatham District Chr. Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591 (school) or 354-3021 (home).

COLLINGWOOD: The Collingwood and District Christian School, an interdenominational school, situated at Wasaga Beach, invites applications for a grade **1 & 2 teacher** and a **grade 5 & 6** teacher with preferably a French degree. Please submit application and resume to: Miss Val Morrison, Principal, C.D.C.S., Box 131, Collingwood, Ont.

CAMBRIDGE: Cambridge Christian School requires a **part-time teacher** (½ days at 7/8 level) for 84/85 school year. Send letter of application with complete resume to Cambridge Christian School, 191 Myers Rd., Cambridge, ON N1R 7H3

Looking for a job? Check C.C.'s classified section

TEACHERS

FRUITLAND: John Knox Memorial Christian School invites applications for openings in the **senior grades** and **½ time remedial** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GEORGETOWN: Georgetown District Christian School is in need of a **part-time remedial-resource teacher, a grade 6 teacher** and possibly a **grade 7 teacher** — for the 84/85 school year. Applicants with ability to teach music and/or P.E. on rotary are preferred. Please send applications to principal, G. Petrusma, R.R.#1, Georgetown, ON L7G 4S4. Phone: 416-877-4221 (school) or 877-6444 (residence).

LEDUC: Leduc Society for Christian Education is now inviting inquiries and applications for teaching positions for the next school year. Opening positions are: **Grade 2, 3, 4 combined class** and **kindergarten,** including administrative duties. Educators interested in joining a community which seriously reflects upon its educational perspective are invited to contact: John Debbink, R.R.#2, Millet, AB T0C 1Z0; phone: 403-387-5339.

LINDSAY: Heritage Christian School, a trans-denominational school, invites applications for the position of **Teacher/Principal** for grades 7/8 and for a combination grade 1 and 2 position. Please send applications to: Mr. John Vanderheide, principal, Heritage Christian School, 130 Colborne St., W., Lindsay, Ont., or call the school at 1-(705) 324-8363

Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.

TEACHERS

LISTOWEL: Listowel Christian School invites applications for a **part-time teacher** for a new **kindergarten program** for September, 1984. Send resume to: Alida Dreise, (secr. of Ed. Com.) 410 York St., Palmerston, ON N0G 2P0 (519-343-3222).

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

MUSKOKA: Muskoka Christian school is seeking a teacher for a combined grade **3-5 class.** Submit inquiries and resumes to Mr. William Fitch, Muskoka Chr. school, Box 105, Utterson, ON P0B 1M0

NEWMARKET: The Holland Marsh District Christian School invites applications for a full-time position involving any two of the following areas: **Remedial, Kindergarten, Music, and French.** Please forward letters of application and resume to: Mr. H. VanderVecht, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 416-775-3701 (school), 416-775-2645 (home).

REGINA, SK: Regina Christian School Association intends to open a Christian School (K-8) in September, 1984. We, therefore, invite applications for a **principal and teachers.** Applicants are encouraged to apply for these challenging positions by immediately contacting Mr. Nico Wyngaarden, 3433 - 21st Ave., Regina, SK S4S 0T8; (306) 584-0294.

TEACHERS

RICHMOND: Richmond Chr. Elementary School for 1984/85 will need a teacher for a combined **grade 2 and 3** position. We would also like to receive applications for a possible opening for a combined **grade 4 and 5** position. Sincere teachers with christian perspective and education should apply to board president Mr. John Ravensbergen 604-274-7641 or school principal Mr. Ian Codling 604-277-4714.

ROCKY MOUNTAIN HOUSE, AB: Situated near the beautiful Rocky mountains. Rocky Mountain House Christian School is looking for a teacher for grades **Kindergarten/1,** commencing September, 1984. Applicants should have a valid Alberta teaching certificate and an Alberta E.C.S. (Early Childhood Services) diploma. Please send applications, resume, transcript, and teacher's certificate to P. Vakenier, principal, P.O. Box 669, Rocky Mountain House, AB T0M 1T0

VERNON: Vernon Christian School invites applications for a **grade 1 and 2** position for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp.4, R.R.3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

WILLOWDALE: Willowdale Christian School, invites applications for a teaching position at the **junior grade level.** Please forward application and resume to: Mr. A. Ben Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V8; telephone: 416-222-1711.

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**
For further information contact: **F. Herfst, Principal 604-581-1033**

Vancouver Christian School

invites applications for the opening of

Principal/Teacher

of its elementary division, Kindergarten — grade 7.
Please send your application and resume to the school:

5621 Killarney St.
Vancouver, BC V5R 3W4

The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber,** invites applications for the following positions:

* Elementary principal with teaching duties in grade 5/6 combination
* Grade 3/4 combination
* Kindergarten/grade 1/2 combination
* Kindergarten
* Junior High — English - Social Studies
* Junior/Senior High — French
* Junior/Senior High — Home Economics
* Teachers Aid

Forward all correspondence to:

Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 (school) or
(403) 328-7195 (home)

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

London District Christian Secondary School

invites applications for possible openings in a combination of subject areas.

* art * business education * computer studies
* mathematics * science

Please forward letters of applications and resume to:

Mr. H. Kooy, Principal
London District Secondary School
24 Braeside Ave., London, ON N5W 1V3
(519) 455-4360 (school)

The Calgary Christian School

Art-Drama teacher
and Language Arts teacher

Calgary Christian School's Junior and Senior highschool grades may need two vibrant teachers for the 1984/85 school year. The Art-drama program is well established, and the Language Arts program has been with us from our beginning in 1963.

Send applications to:

Jack VandenBorn
2839 - 49th St. S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)
or 242-5993 (home)

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

Classifieds

HELP WANTED

Help wanted: Elderly Frisian-speaking lady in Chatham, Ont. requires live-in companion 50-70 years old (preferably Frisian and Christian Reformed). Light housekeeping. Terms negotiable. Contact: Mattie Zandbergen, R.R.#2, Brinston, ON K0E 1C0; phone: (613) 652-2069.

Experienced person on dairy farm needed — All year round. In the London-Woodstock Area. Good wages and 2 bedroom house supplied. Good milker and references would be helpful. Send all inquiries to Box #4796, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

Wanted: Year-round employment for **field worker** on vegetable farm. Experience with equipment operation and maintenance a must. Welding experience preferable. Accommodation available. Phone: 416-775-2416.

Wanted a young couple or family to work on a **dairy farm** in Masstown, Nova Scotia. 10 miles from Chr. Ref. church and Chr. Elementary school. Accommodations available. Wages and benefits negotiable. Experience not necessary. Contact: James Eisses, R.R.#1, Debert, NS B0M 1G0; 902-662-3565.

Reformed Christian Business and Professional Association (RCBPA)

invites applications for the position of

EXECUTIVE DIRECTOR

This position may be part- or full-time and will be an initial one-year appointment. It will require the successful applicant to recruit new members, organize and activate chapters, and plan the first annual convention. Please send applications with references to:

Sidney Harkema, President
RCBPA, 467 Beach Blvd., Hamilton, ON L8H 6W8

Application deadline is April 15, 1984

EMPLOY WANTED

Young married man looking for a job on a **dairy farm.** Have experience in milking cows and all types of equipment. Phone: George at 1-416-735-3705.

OPPORTUNITIES

Looking for a new home? We, 7 CRC families are worshipping every Sunday in Fairview, in the Peace River country. Good farming opportunities and also employment at hospital. A christian school society has been formed and hopes to start a christian school by September, 1984. Please correspond with Gerben and Marianne Bosma, Box 1605 Fairview, AB; (403) 835-4641.

REAL ESTATE

1. Dairy farm near Orillia, 149 acres. Large barn, 48 stanchions, pipeline milker, 60' silo, 2 steel grain bins, full line of equipment, new home. $149,000 at 8½%. Asking $199,000.
2. Bakery in Orillia: Full line of like new equipment, grossing approx. $90,000. Excellent family opportunity. Asking $65,000.00.

Call Henry Zwiers RE/MAX
Orillia Realty Limited
Realtor, 705-325-1373

C.C. Classifieds bringing the Christian community together.

REAL ESTATE

Excellent dairy farm, 234 acres. Very attractive buildings. Alfalfa land; 50 cows and quota available.

100 acre hog farm, 50 sow, farrow to finish. New modern barn; liquid system; sealed silo. Immaculate stone home on highway. Good terms.

173 acre dairy setup, newer dairy barn, 40 ties; pipeline; two silos. Four bedroom bungalow. Asking $245,000.00 (H464)

3½ acres in country, three bedroom brick home, electric heat. Fully carpeted; double garage; work shop. Small barn. Close to christian school and church.

100 acres, 15 acres bush, some timber value. Four bedroom brick home. Bank barn. (H370).

100 acres, highway location, two miles from Listowel. Very productive land. Small bush. Large barn. Well kept brick home. (H364).

Contact: Albert Carson
Listowel Office of
P.H. HILLER REALTY Ltd.
935 Main Street W.
Ph: 519-291-1544
eve: 291-1395

Harold Worman Real Estate Ltd.
Clinton, Ont.
(519) 482-3455
Dairy Farms

197 acres, 34 ties; cows; quota; machinery all included. Asking $550,000.00. Highway location.

Layers and pullets: production quota; 19,700-15,000 pullets. Modern operation in immaculate condition on 10 acres.

PETER DAMSMA
R.R.#5, Clinton, Ont.
Phone: (519) 482-9849

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St. Catharines, Ont.

Phone: (416) 937-0550
toll free ZENITH 97110

Corrie De Jong, Sales Representative 934-5358 (home)

ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BEAMSVILLE: 16-year-old boy looking for summer job. Would like to work on farm, any kind, or in greenhouses. Please contact: Ralph VanRooyen, R.R.#1, Beamsville, ON L0R 1E0 or phone: 562-5459.

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BOWMANVILLE-SIOUX CENTER: A 3rd year student with agriculture and small business experience, looking for summer employment, beginning May 11. For details contact: John Wesselius (712) 722-4504 or Box 479, Sioux Center, Dordt College, Iowa 51250.

CAMBRIDGE: 17-year-old male willing to work on a farm in Ontario. Is an experienced farm hand on both hog and dairy farm.s For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

JOB MARKET

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

KERWOOD: I am an 18-year-old student. I would like work on a dairy farm in southern Ontario. I have had several years experience. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone: 519-247-3262.

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, On L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, On N0G 2K0; phone: 519-638-2611.

MOOREFIELD: 20-year-old college student experienced in dairy and hog farming, as well as veterinary office work. Work period: April 23 to end of August. Resume available. Contact Maryanne Mohle, R.R.#3, Moorefield, ON N0G 2K0; phone: 1-519-638-2322.

MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything: Write: Sylvia VandenHazel, R.R.#2, Moorefield, On N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

PETERBOROUGH: I am an 18-year-old student with a great interest in farming. I have been on a dairy farm for the last three summers and would like to be on one again this summer. References can be obtained. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: (705) 939-6796.

JOB MARKET

ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has lifeguarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

STRATHROY: I am a 17-year-old student with an interest in farming, have some experience with milking and running farm implements. Have driver's license and am willing to work on any farm, preferably in Ontario. Call Calvin Dykstra at 245-4529.

STRATHROY: Urgently needed summer job for 17 year-old Christian High School student. An experienced milker, would like to work on dairy farm in good christian home. Also likes to drive delivery van or pick-up truck. Careful driver, has driver's ed. Willing to consider any work. S.W. Ontario preferred but not essential. Please call Neil at (519) 245-4583.

STONEY CREEK: I am a 17 year old looking for a summer job. I have gained experience in my highschool's business practise office as a typist. I am also willing to work in greenhouses, do housecleaning or anything you have. Please call 662-7037 and ask for Margaret or write to Margaret Van der Velde, 33 Durham Rd., Stoney Creek, ON L8E 1W9.

TORONTO: Young man, 19, looking for a summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

WYOMING: Are you in need of a nanny for the summer? Well, here is your chance to get one. I am 18 years old and have completed my first year of college. I am available to work from May 1, 1984 until September 1, 1984. I have had 4 summers working experience being a nanny, working for various people. References are available upon request. Reply to: Diana Pool, R.R.#3, Wyoming, Ont., or phone: 1-(519) 845-3226.

Summer Job Market

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Events

Let's Play Chess

Editor: Pete Layer

THE JANUARY LADDER

Contestants Problems:	#988	#989	#990	#991	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10	Total	
K. Amsinga (VIII)	3	2	2	2	9	75	84
P.W. Lamain	2	Game	only		2	61	63
H. Brouwer (V)	2	2	3	2	9	50	59
J. Wilms (VII)	2	0	2	2	6	18	24

Comments

The Queen sacrifice in the game position, #988, turned out to be the toughest combination to find this month. Wielgos' two-mover had many tries and Faust's three-mover showed many pins, one of which prevented the White Knight from mating on the second move. Inspite of all the obstacles thrown in the way, the contestants scored many points again.

Solutions to the January Problems

#988 (Game Position)
1. --, N-K5 ch., 2. K-K3, QxB ch., 3. KxQ, B-B4 ch., 4. K-Q3, N-B7 ch., and 5 ...., NxQ wins.

if 2. NxN, QxB; 3. R-N5, QxN wins
if 2. ...., B-B4 then 3. Q-Q1 and white is out of immediate danger.

#989 (Wielgos)
Key: 1. KN-B3 threat: 2. R-K5 mate
Try: 1. QN-B6? 1. --, B-N3 no mate

#990 (Faust)
Key: 1. B-B4 threat: 2. R-Q5 mate.
Variations - other than the R-Q5 route.
1. --, B-B3; 2. B-N5, P-B6; 3. NxP mate

#991 (DeBoef)
Key: 1. Q-R8 threat: 2. Q-QR1 mate

CALENDAR of events

Mar. 31 "Craft Show and Bake Sale" from 11 to 4 o'clock at the **Hamilton** District Christian High School. Admission $1.00. Sponsored by the Women's Guild of the H.D.C.H.

Apr. 4 Spring Day Apart at Crieff Hills, **Puslinch,** Ont.; 9:30 - 3:30 p.m.

Apr. 5 ICS Faculty Lecture Series present Dr. Calvin Seerveld on Changing Images of the Crucifixion, illustrated by slides of paintings, at 8 p.m. in the Institute for Christian Studies, **Toronto.**

Apr. 6 Back to God Hour Film Rally at **Springdale** CRC, at 8 p.m.

Apr. 7 The Hamilton Holland Club's play group, "Ons Genoegen" presents the play "De Kat En De Kanarie" in the Sir Winston Churchill hall, **Hamilton** at 8:00 p.m.

Apr. 7 The 32nd annual Convention of the Christian Labour Association of Canada will be held in **Toronto** at Thistletown Collegiate, Islington & Fordwich (Rexdale). Registration 9:00 a.m.

Apr. 7 Spring Concert at 8 p.m. in the Rehoboth CRC, **Bowmanville.** By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Watch Calendar of Events for further dates.

Apr. 7 Quinte Classis will hold an Elders Conference in the Grace CRC, **Cobourg,** Ont.

Apr. 7 CLAC 32nd annual convention at 9:30 a.m. to 4:00 p.m. at Thistletown C.I., Islington & Fordwich, **Rexdale,** Ont. Speakers: Neil Roos and Ed Vanderkloet.

Apr. 11 Festival of Praise will be held in the **Kingston** Chr. Ref. Church at 8 p.m. For details see April 14 announcement.

Apr. 13 Calvinette reunion of all former Calvinettes and Counsellors of the Wellandport Club in the **Wellandport** Gym. Evening beings with anopen house at 7:00; program from 8:00 to 9:00.

Apr. 14 The mass choir of Kingston, Belleville, and Trenton/Brighton, in cooperation with the Kingston Brass Quintet, will hold its 10th annual "Festival of Praise" in Ebenezer Chr. Ref. Church, 18 Fourth Ave., **Trenton,** Ont., at 8 p.m.

Apr. 14 Salem's Annual Meeting will be held in the Immanuel CRC, **Hamilton.** Why not meet with Salem's staff at the 12:00 lunch? After a short business meeting an interesting program allowing you to experience more of Salem's work and mission will be held. Take the 403 bypass to Mohawk Rd. exit. Go east and the church is on your right hand, corner of Mohawk and West 5th St.

May 5 6th Young Adults Day Rally, "Kids of the Kingdom" at the **Hamilton** District Chr. Highschool.

Frisian Play: *Jo Binne troud ... of net:* Apr. 6, **Chatham;** Apr. 7, **Kitchener;** Apr. 11, **Strathroy;** Apr. 13, **Bowmanville;** Apr. 14, **Jarvis;** Apr. 27, **Woodbridge;** Apr. 28, **Vineland.** (See advertisement for further details).

Apr. 20 Brampton Christian Choral Society, "Praise the Lord," will present "The Road to Calvary" director Mr. W. Hoekstra, at 8 p.m. in the Second Christian Reformed Church, **Brampton.**

April 1984 Edmonton area tour – Springtime in Holland: Apr. 5, 7:30 p.m., West End CRC, 9949-149th St.; Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, 12905 - 122nd Ave.; Apr. 9, 7:30 p.m., Maranatha CRC, 11917 - 47th St.; Apr. 10, 7:30 p.m., Ebenezer CRC, Leduc (new building); Apr. 11, 7:30 p.m., Trinity CRC, 13427 - 57th St.

April 1984 Alberta Tour – Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, 5206 - 58th St., **Lacombe;** Apr. 4, 7:30, First CRC, 16 McVicar St., **Red Deer;** Apr. 6, 8:00 p.m., **Neerlandia** CRC; Apr. 12, 7:30 p.m., Emmanuel CRC, 3020 - 51st St. S.W., **Calgary;** Apr. 13, 8:00 p.m., Maranatha CRC, 260 McGill Blvd., **Lethbridge;** Apr. 14, 7:30 p.m., Brooks CRC, 11th St. & Frazer, **Brooks.**

Canadian Home Bible League March 1984 Alberta tour: Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, **Lacombe;** Apr. 4, 7:30 p.m., First Chr. Ref. Church, **Red Deer;** Apr. 5, 7:30 p.m., West End Chr. Ref. Church, **Edmonton;** Apr. 6, 8:00 p.m., Neerlandia Chr. Ref. Church, **Neerlandia;** Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, **Edmonton;** April 8, 10:45 a.m., Emmanuel Community Church (Showing Psalms & Seasons), **Edmonton;** Apr. 8, 7:00 p.m., Fellowship Baptist Church (Showing Psalms & Seasons), **Edmonton;** Apr. 9, 7:30 p.m., Maranatha Chr. Ref. Church, **Edmonton;** Apr. 10, 7:30 p.m., Ebenezer Chr. Ref. Church, **Leduc;** Apr. 11, 7:30 p.m., Trinity Chr. Ref. Church, **Edmonton;** Apr. 12, Maranatha Chr. Ref. Church, **Lethbridge;** Apr. 14, 7:30 p.m., Brooks Chr. Ref. Church, **Brooks;** Apr. 15, 6:30 p.m., Didsbury Missionary Church (Showing Psalms & Seasons), **Didsbury.**

Spring Concerts by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ: April 14, at 8 p.m. in the Willowdale United Church, Kenneth Ave., **Willowdale, Toronto;** April 28, at 8 p.m. in the Collier Street United Church, Collier Street in **Barrie;** May 5, at 7:30 p.m. in the Exeter United Church on James Street in **Exeter.**

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 6	Tues. Apr. 3	Thurs. Mar. 29-8:30a.m.	Wed. Mar. 28-8:30a.m.
Fri. Apr. 13	Tues. Apr. 10	Thurs. Apr. 5-8:30a.m.	Wed. Apr. 4-8:30a.m.

ANNUAL MEETING

Salem Christian Mental Health Association

April 14, 1984

Immanuel Christian Reformed Church, Mohawk at West 5th Street, Hamilton (take the 403 Hamilton bypass to Mohawk Rd. exit; go east on Mohawk and the church is on the right side).
The meeting begins with a luncheon at 12:00 o'clock.

** **Open House of new Hamilton Clinic** (corner of James and Young) **at 10:30 a.m.**

Come and be part of Salem's spirit.

The Hamilton Holland Club's play group

"Ons Genoegen"

presents the play

"De Kat En De Kanarie"

on April 7, 1984, 8:00 p.m.
in the Sir Winston Churchill hall, 1715 Main St. E., Hamilton
Tickets are $3.00; pensioners and students, half price
Please call Gerda Wolf at 561-8443 for tickets.

6th Young Adults Day Rally

"Kids of the Kingdom"

Main Speaker:
Rev. P. Slofstra
To be held on
Saturday, May 5, 1984
at the Hamilton District Christian Highschool
Cost: $28.00 per person
Send registration and cheque no later than April 14, 1984 to:
Hilda-Ann Schuurman
R.R.#2
Branchton, ON
N0B 1L0

Opfieringen fan it Fleurich Fryske tonielstik

Jo binne troud ... of net

fan A.D. Dykstra yn trye bidriuwen

Freed 6 April yn Chatham jouns 8 ure McNaughton Public School
Sneon 7 April yn Kitchener jouns 7:30 ure Woodland Chr. High
Woansdei 11 April yn Strathroy jouns 8 ure Colborne Public School
Freed 13 April yn Bowmanville jouns 8 ure Knox Chr. School
Sneon 14 April yn Jarvis jouns 7:30 ure Jarvis Dis. Chr. School
Freed 27 April yn Woodbridge jouns 8 ure Chr. High School
Sneon 28 April yn Vineland jouns 7:30 ure Vineland Public School

troch it selskip fan Jarvis

"Jo binne troud ... of net" cast: standing l-r: Bob Lenos, Richard Bouwma (director), Luit Miedema, seated: l-r: Margaret Helder, Beverley Slofstra.

CENTRAL ONTARIO

Back To God Hour Rally Film

with

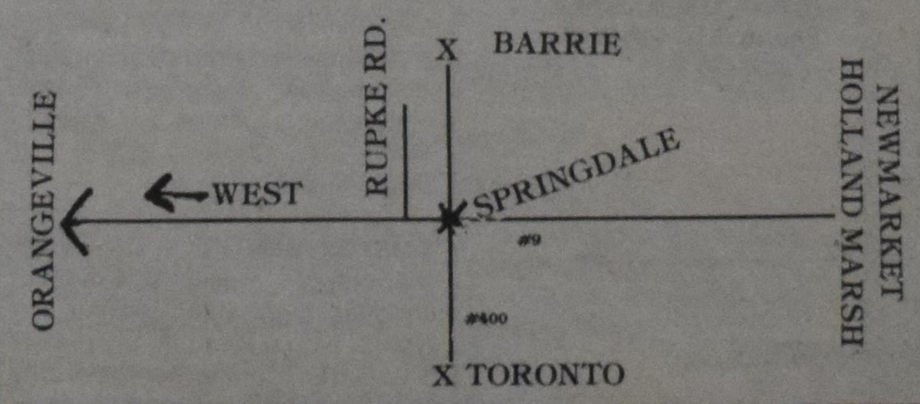
40-voice St. Thomas Male Choir

at

Springdale Christian Reformed Church

Friday, April 6, 8 p.m.

Springdale is centrally and conveniently located at the junction of Highway 400 and Highway 9.

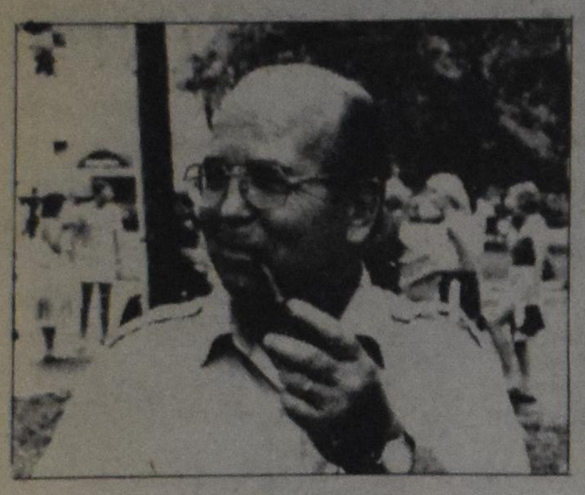


Take the family!

Refreshments

REMINDER: Elder's Conference of Classis Toronto will be held at Springdale Christian Reformed Church the following day, **Saturday, April 7, 2-5 p.m.** Former elders are also welcome.

Dutch



Van Halsema's onthullingen

't Begint met "tuin" en 't staat niet achter 't orgel

Zaterdag middag. Vanavond zal Derk thuiskomen. Weet U het nog, dat is dat leuke mannetje dat liever studeert dan vrijt. Ik vind dat deze bezigheden best samen kunnen gaan, en geloof maar dat ik dat kleinzoon Derk wel eventjes grootvaderlijk onder de neus zal wrijven.

Mijn vrouw kan haast niet rustig op haar stoel blijven zitten vanwege het blijde vooruitzicht dat ze weldra haar zeer geliefde seminarian weer aan haar ampele boezem mag sluiten. Om van het gedribbel af te zijn, stelt schoonzoon Wim attent voor om een ritje door de landelijke omgeving te maken. Dat valt in goede aarde.

Calvinistisch rijden

Zo rijden we in een uiterst langzaam gangetje over een dubbelbestreepte weg. Wim zit lekker lui achter het stuur te dommelen. Hij trekt zich niets aan van de dertig of zo autos die begrafenis-stoet-stijl achter ons rijden. Klaxons scheuren door het landelijke landschap en moeder Margriet wordt steeds zenuwachtiger.

Ook van haar trekt Wim zich niets aan, hetgeen een goede eigenschap is van schoonzoons. Een arm nonchalant in het open raam, de ander trommelend op de rugleuning achter haar, zegt hij welgemoed: "Nou dan, U wou toch een rustig ritje Moeder? Daar zullen niet vele schoonzonen zijn die hun schoonmoeders durven kietelen, maar Wim durft het"!

Als we van de grote weg afdraaien zie ik veel gebalde vuisten door de raampjes van de nu ineens fel optrekkende autos. Flarden zeer onbehoorlijke woorden klimmen op tot de telefoon draden die gelukkig omhult zijn met plastiek.

Echte Calvinisten rijden niet zomaar in het wilde weg. Hebben veeleer een doel voor ogen. We gaan bij de Jongejans op visite, en deze zeer aardige mensen staan al op ons te wachten. Achter het magnifieke huis prachtige kassen met bloemen en tomaten. Volledig geautomatiseerd. Westland in het klein.

Prachtige stoelen

Voordat we thee drinken bekijken we de kassen. In de bloemen afdeling slaakt Margriet bewonderende kreetjes en meneer Jongejan's gezicht begint te stralen van genoegen, zijn witte tanden zeer prominent in de bruine kop met wit artistiek golvend haar. Margriet wordt wat rustiger bij de tomaten, maar daar ben ik in mijn element. Leuk zoals de planten zich langs touwen rechtstandig omhoog werken.

Gelukkig verlaten we de kassen spoedig. Mevrouw Jongejan zag bezorgd naar Margriet's vuurrode hoofd. Weldra zitten we in de uiterst moderne tuinstoelen. Marietje zegt: "Prachtige stoelen, hè Wim? En oh, wat zitten ze heerlijk. Waar koopt U toch zulke stoelen, mevrouw Jongejan"? Ik ken Marietje langer dan vandaag: volgende week zullen er soortgelijke stoelen in haar tuin staan. Ik zie Wim denken: "Hé meid, weet je hoe duur dit spul is"?

Behalve bloemenkweker is Jan Jongejan een bekwaam amateur organist. Daar ik ook enige psalmen uit het harmonium hijg, zijn we weldra gewikkeld in een leuk gesprek. Feike Asma, Jan vander Berg, de zonen van Zwart, Piet Reinsma ... ze passeren alle de revue. Jongejan zucht dromerig-gretig: "Zo te kunnen spelen, wat had ik dat graag gewild. Maar ja, vroeger waren er geen centjes voor dure lessen en ik moest me het zelf maar wat aanleren. En nu ... met die stijve tuinders vingers"!

Marietje zegt erg lief: "Met die vingers van U valt het nog wel mee hoor. Vorige Zondag speelde U 'Dankt, dankt nu allen God' van Feike Asma en dat ging razend vlug. Daar hebt U vast wel complimentjes over gehad."

We spelen tot eer van God

Meneer Jongejan kijkt haar wat peinzend aan. "Complimentjes? Wat zijn dat voor rare dingen. Nooit van gehoord, meid"! Mevrouw Jongejan zegt lachend: "Nou, nou Jan. Ik zag Gertinus Hoekstra vorige Zondagmiddag heel intens luisteren, en die sprak jou later toch aan? Als dirigent van dat beroemde mannenkoor zal hij het toch wel weten."

Verwoed schudt Jongejan zijn bruine artiesten kop. "Ik wil helemaal niet gecomplimenteerd worden. We spelen toch tot eer van God? Maar van de andere kant bekeken: 't is natuurlijk wel een dóór en dóór menselijke eigenschap geprezen te willen worden. Om nou eens heel eerlijk te zijn ... als jong organist drentelde ik na afloop van de dienst wel eens opzettelijk lang rond op het kerkplein steeds maar denkend: zou er nu niemand zijn die me gaat vertellen dat ik wat fijn gespeeld heb?

Ik klaagde mijn nood aan de oude Schuurman, waar ik nog een poosje les van kreeg. 'k Zal zijn antwoord nooit vergeten. "Jongetje", zei hij, "roep jij ooit na de dienst van het orgelbankie naar beneden: Gemeente, wat hebben jullie weer prachtig gezongen? Bovendien speel je nog zo beroerd, dat als de engelen oren hadden, ze daarmee zouden flapperen."

Zijn antwoord bevalt me. Hij lijkt me een reuze vent. We praten verder nog over de jonge Canadese organisten van Hollandse komaf. Maar mevrouw wil het gesprek in andere banen leiden. "Ho, ho, Jan, als jij over Jan Overduin, John van der Tuin, en Christiaan Teeuwsen begint, houd je nooit weer op."

We gaan nog naar binnen om een plaatje van Christiaan Teeuwsen te beluisteren. Jan Jongejan's ogen glinsteren. "Die knaap interpreteerd, meneer van Halsema. Luister nou toch eens naar dat thema. Of 't ie het nou met zijn hakken of pinkjes speelt, je herkent het meteen."

Later in de auto draait Margriet, voor zo ver dat mogelijk is, zich om. "Die mensen hebben een goed huwelijk, dacht je niet, Jan?"

Marietje begint nog eens weer over de tuinstoelen.

Wim is ineens druk bezig met sturen.

Drie postume uitreikingen van het verzetskruis in Goudse kazerne

J.G.A. Thijs

GOUDA, Nederland — Op 15 Maart heeft Prins Bernard in de Prins Willem Alexander-kazerne in Gouda het verzetsherdenkingskruis postuum uitgereikt aan de in juli 1944 door de Duitsers doodgeschoten Johannes Post, aan de oudcommandant van de Binnenlandse Strijdkrachten generaal-majoor H. Koot en aan de gewezen leider van de militaire spionagegroep 'Barbara', luitenant-kolonel C. Tonnet. Generaal-majoor Koot overleed in 1959, luitenant-kolonel Tonnet kwam in 1946 bij een vliegtuigongeluk op Schiphol om het leven.

De drie verzetskruisen vormen een klein onderdeeltje van een lange reeks. Tot nog toe zijn er ongeveer dertienduizend uitgereikt, en bij de commissie die over de toekenning beslist liggen er, nu de aanvraagtermijn op 1 januari afliep, nog ongeveer tweeduizend aanvragen ter afhandeling. Tegenover de dertienduizend toekenningen stonden ongeveer tweeduizend afwijzingen; het is dus te verwachten dat niet alle tweeduizend aanvragen, waarover nog beslist moet worden, ingewilligd zullen worden. De vloed van verzetskruisen maakt het in het algemeen onmogelijk ze in de krant te vermelden, maar er zijn bijzondere gevallen die als uitzonderingen deze regel bevestigen. Vooral de knokploeg-leider Johannes Post, voortgekomen uit nauw met 'Trouw' verbonden kringen, hoort daar onder.

Het bijzondere van deze drie verzetskruisen is ook dat ze niet door nabestaanden of familieleden zijn aangevraagd, maar door de zogeheten Militaire Traditiecommissie. Dat is een instantie, die zich, zoals de naam aangeeft, bezighoudt met het in ere houden van militaire gewoonten en tradities. Naar de drie nu onderscheiden verzetsstrijders zijn drie kazernes genoemd. De verzetskruisen zullen morgen in ontvangst worden genomen door de commandanten van deze kazernes: kolonel B. van Tussenbroek van de Johannes Post-kazerne in Steenwijk, luitenant-kolonel S.A. de Berg van de Luitenant-kolonel Tonnet-kazerne in 't Harde en kolonel R. Bijlsma van de Generaal Majoor Koot-kazerne in Stroe.

Overleg

Zowel van militaire zijde als van de kant van het comité verzetsherdenkingskruisen in Den Haag kreeg ik te horen dat de verzetskruisen zijn aangevraagd in overleg met nabestaanden der betrokkenen. Een van de zonen van wijlen

Vervolgd op pagina 18 ...

Vaar naar Europa

aan boord van de

'Stefan Batory'

Vaar naar Londen, Rotterdam en Gdynia.
Vertrekdata vanaf Montreal:

Woensdag, 16 mei Zaterdag, 16 juni Dinsdag, 31 juli
Vrijdag, 31 augustus Woensdag, 3 oktober Vrijdag, 2 november

Ook zeven-daagse Cruises op de St. Lawrence en Saguenay rivieren - 7 en 14 juli.

Voor volledige inlichtingen kunt u contact opnemen met uw reisbureau of met

POLISH OCEAN LINES
McLean Kennedy Inc.,
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Phone: (514) 849-6111
Quebec Permit 12697579-5033
Polish Registry

Dutch

Drie postume uitreikingen van het verzetskruis in Goudse kazerne

Vervolg van pagina 17 ...

Johannes Post, de heer J.M.E. Post uit het Zuidhollandse Valkenburg, die bij de uitreiking aanwezig zal zijn, acht het mogelijk dat er overleg is geweest, maar hem is er niets van bekend. Als ik er met hem over spreek dat er in de kring van het vroegere illegale Trouw menigeen is die niets voor een verzetskruis voelt, zegt Post: 'Mijn moeder zou het nooit aangevraagd hebben.' (Mevrouw Post woont in Rijnsburg).

Voor zover bekend zal er bij de uitreiking geen familie van Tonnet aanwezig zijn. Namens de familie van generaal-majoor Koot zal onder meer aanwezig zijn een achternicht, mevrouw E.M. Koot, luitenant-ter-zee tweede klasse.

Generaal-majoor Koot werd in 1944 belast met het bevel over de Binnenlandse Strijdkrachten, en stond als zodanig direct onder prins Bernhard. Dr. L. de Jong tekent in zijn geschiedschrijving een prachtig portret van hem. Koot was een harde werker, had een 'natuurlijke affiniteit tot het illegale werk' en 'kende geen angst', waarbij zijn godsdienstige overtuiging (hij was hervormd) een rol speelde. Zijn secretaresse op het BS-hoofdkwartier noemde hem 'een zeer eenvoudig mens': 'Elke dag om zes uur verzonk hij in stilte; dan had hij, zei hij, psychisch contact met zijn vrouw in Den Haag. Zijn eigen leven vond hij niet belangrijk'.

Luitenant-kolonel Tonnet verzamelde in opdracht van de Britse geheime dienst militaire inlichtingen en trad van september 1943 tot zijn arrestatie in januari 1944 op als leider van 'Barbara'. Tweemaal wist hij uit gevangenschap te ontkomen door uit een rijdende trein te springen. De laatste maal gebeurde dat tijdens transport naar Duitsland in november 1944; hoewel hij er daarna lichamelijk minder goed aan toe was, had Tonnet nog een belangrijk aandeel in het werk van de Binnenlandse Strijdkrachten in de Achterhoek.

'Echte Drent'

De bekendste van de drie genoemde verzetsstrijders is ongetwijfeld, zeker in de 'Trouw'-kring, Johannes Post, de Drentse gereformeerde en anti-revolutionaire boer die op jeugdige leeftijd (29) al wethouder was in Nieuwlande. Aanvankelijk pleegde hij met zijn knokploeg overvallen in Drente, die van grote moed getuigden, maar 'naar kundigheid wel eens te wensen overlieten', aldus 'Het Grote Gebod', het gedenkboek van de LO/LKP, de landelijke organisaties voor hulp aan onderduikers en knokploegen.

In juli 1943 werd Post gearresteerd, maar hij wist uit het politiebureau te Apeldoorn te ontsnappen. Korte tijd was hij daarna ondergedoken in Hoogeveen, maar hij was daar gehandicapt doordat hij zich niet op straat kon vertonen. Lang aarzelde Post ('echte Drent als hij tenslotte was', aldus Het Grote Gebod) om zijn provincie te verlaten, maar tenslotte vertrok hij naar het Westen — maar niet voordat hij nog een enorme 'bonnenkraak' gepleegd had in Staphorst.

'Bewust a.r.'

Eind oktober 1943 was Post bij zijn broer in Rijnsburg, en toen begon een periode van grote verzetsactiviteit in verschillende delen van het land. Zo dook hij in juni 1944, een goede maand voor zijn dood, nog op in Breda, waar hij, volgens Het Grote Gebod, velen inspireerde en vanwaar uit nog een 'kraak' pleegde in het raadhuis van Klundert. Volgens het genoemde gedenkboek was Johannes 'bewust a.r.' en verlangde hij terug naar de vrijheid onder een christelijke regering. De samenwerking met de roomsen in het verzet zag hij als een voortzetting van de oude coalitiegedachte.

Deze typering klopt wel met die, destijds door de schrijver Anne de Vries gegeven in zijn 'Levensroman van Johannes Post.' Uit dat boek een tekenend citaatje (het gaat over de uren voor een overval in Den Haag): "Tegen vier uur wordt hij gewekt. 'Nu zal het gebeuren, jongens', zegt hij. 'Laten we eerst een zegen vragen ....' Ze vouwen de handen en Johannes bidt, kort en eenvoudig. Het sterkt hen allen. Ze staan niet alleen." In Het Grote Gebod heet Post ergens 'een geboren leider met een scherp verstand en een ijzeren wil', maar elders staat dat hij moeite had met de mentaliteit van het Westen en dat zijn organisatorische capaciteiten hier tekortschoten.

Weteringschans

Johannes Post, die zich in het verzet Van der Zwaag noemde, verloor zijn leven tengevolge van de overval waaraan hij tevens zijn grootste bekendheid ontleende. Het was die op het huis van bewaring aan de Weteringschans in Amsterdam, waar hij een aantal verzetsmensen wilde bevrijden, onder wie Henk Dienske en Johannes' persoonlijke vriend Jan Wildschut. Ondanks waarschuwingen dat de Duitsers ingelicht waren, zette Johannes, die in een paar nachten vrijwel niet geslapen had en oververmoeid was (zoals zovelen in het verzet hield hij zich met het middel pervetine op de been), de overval in de nacht van 14 op 15 juli 1944 door. Door verraad van de Nederlandse SS'er Jan Bogaard (in 1947 terechtgesteld) mislukte de operatie, die Het Grote Gebod typeert als '... een blunder, zeker, maar tevens een van de meest heroische gebeurtenissen uit het verzet.' Anderhalve dag later, op zondag, werd Post met een aantal anderen in de Overveense duinen doodgeschoten. Hij ligt er nu begraven op de Erebegraafplaats.

Overgenomen uit **Trouw**, *doorgegeven door Mr. J. De Vries uit St. Catharines.*

Waar kunt u een nieuw vak leren zonder dat het u iets kost?

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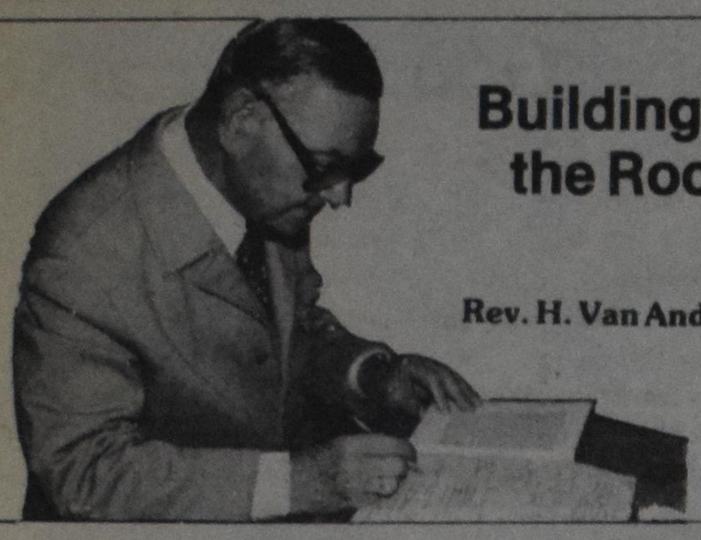

Building on the Rock

Rev. H. Van Andel

Marriage is for life

But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

Matthew 5:32

In our short reflections on the Sermon on the Mount we cannot enter into the complicated problems concerning the biblical views on divorce. Particularly we must leave unanswered the question when remarriage after a divorce is adultery and when not. This goes beyond the scope of a short meditation.

The only thing which we would like to stress is that Jesus maintains that marriage is for life. This includes that — generally speaking — a Christian should not start a divorce. The emphasis here is on the little word *start*.

It has been said that in our text Jesus mentions one example which permits a man or a woman to take the initiative for divorce, namely in a case of unchastity or adultery. This is not true.

In a case of adultery the adulterous party has already started the divorce. By the act of adultery the guilty party has factually dissolved the marriage. In Israel the adulterous wife and her new lover had to be stoned (Leviticus 20:10). The original husband could only acquiesce.

A similar rule is followed by Paul in his advice to the Corinthians when it concerns the marriage of a heathen spouse with a spouse who has become a Christian. Paul says that the christian spouse should not take the initiative for divorce. If the heathen spouse takes this initiative, then the christian spouse should acquiesce.

In our modern age there are many complicated cases. But the above mentioned examples show that Christians should always keep in mind that marriage is meant for life. This includes that it is their first duty to do everything possible to forgive and to reconcile.

Why are there so many divorces in our circles today? Because people do not seek the strength of Christ which will enable them to live together in peace, even if this demands sacrifices.

Van Andel is a retired pastor living in Burnaby, BC

History

A vivid and endearing picture

Liberation, Lini Grol, 1983, Welch Publishing Co., Burlington, Ont., 900 Gateway, L7L 5K7; 213 pages, $8.95. Reviewed by Dr. Rem Kooistra, Waterloo, Ont.

During this last half year a number of books have been published which are of special interest to immigrants who came to Canada after the second world war and to their children. I just mention: W. Lagerwey's *Neen Nederland, 'k vergeet u niet*, Joan Magee's interesting *A Dutch Heritage*, the story of 200 years of Dutch presence in the Windsor-Detroit border region and — last but not least — Albert Vander Mey's *To All Our Children*.

Now Lini Grol has surprised us with her book *Liberation* in which this talented author tells her personal story about the last year of the war, 1944-1945.

When the allied forces started the battle for Arnhem on the 14th of September, 1944 (remember the story *One Bridge Too Far!)* Lini lived with her parents and her sister Miep in Nijmegen, her hometown. She describes in vivid colours how elated the people were celebrating what they thought would be the end of the war and of the hated oppression.

But this was not to happen. Soon the picture changed. Again the Nazi's controlled the streets. Soon their house was in shambles. The Grol family was no longer safe in the cellar. Soldiers made their way forcefully into the house, ransacked it and had the Grol family standing against the wall. What else could they expect but the end?

The end, however, was not to come. On they went from one hiding place to another, sleeping in ditches, barns, cellars and porches wherever they could find fragile shelter for a couple of hours or for a night, while the shelling and shooting went on overhead.

A most interesting role is played by the mother, who is the weakest of all. She is from German origin as were other people living in that area, but she has adopted the Dutch nationality. Yet, she always recognizes still the human being in the German soldiers, much to the chagrin of Lini's father who just hates all Germans (as many Dutchmen did at that time).

In all the commotion Lini's mother finds strength and guidance in her numerous prayers and often speaks words of great wisdom. In this way the book *Liberation* has become indeed a tale of "hardship, courage and faith."

In an amazing and wonderful way these four people managed to travel from Nijmegen via Arnhem, Faasen and Zwolle to Heerenveen, where they finally could wait for the end of the war and the real Liberation in May 1945.

In all their misery, humour and laughter are not absent. You should read the story of their arrival and stay at the small, small house of Klaas Legekast (what a name or nickname!) with his twelve children and his resolute wife Marie.

It is deeply moving to read in this book the story of Onno (or was it Anne in Frysian?) how those who lost everything can have compassion on a sick man who has left the sanatorium in order to return to his wife living in Sneek.

Tragedy is also encountered. When Lini courageously returns on an old bike from Heerenveen to Nijmegen she discovers that her Henk has given up on her and has found another girlfriend. It seems, however, that the book ends with an autobiographical note of romance: did Lini become a war bride??

Liberation is not meant to be a novel with deep psychological analysis, even though the characters in this book are presented with consistency. But it does very well what it pretends to do: it gives us a most vivid and at the same time endearing picture of what happened to many people in The Netherlands at the end of World War II during liberation time.

I thank Lini not only for writing this book but also for her three poems which she opens her story with and in which she speaks from her deep faith, saying:

... let's never forget
those who died.
let's for them
sing a heartfelt Requiem
and thank God that they came.

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Beware of Dungeons and Dragons

... continued from page 9.
but our eyes are upon you O God" (vs 12). "This is what the Lord says to you. Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God's" (vs. 15). "You will not have to fight this battle. Take up your positions; stand firm and see the deliverance the Lord will give you. Do not be afraid; do not be discouraged. Go out and face them tomorrow and the Lord will be with you" (vs. 17).

I praise God because this summer he showed himself to our son, and claiming victory in Jesus our son has had a new beginning. He has not played again and I praise God for breaking the hold the enemy had on him. I urge other Christian parents to be aware of what your kids are doing and to be constantly in prayer for them because the enemy would love to claim all our kids by one trap or another, including D & D!

The author, a member of the Free Methodist Church, has requested that her name be withheld!

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